



DAKṢA-SMṚTI

*Introduction, Critical edition,
Translation and Appendices*
by Irma Piovano

Foreword
by Oscar Botto

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CORPUS JURIS SANSCRITICUM

Volume I

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edited by Oscar Botto

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CORPUS JURIS SANSCRITICUM

Sanskrit Series on Social and Religious Law
edited by Oscar Botto

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Con la *Dakṣa-smṛti* ha inizio la Collana denominata "Corpus Juris Sanscriticum", concepita e progettata anni or sono insieme con il compianto illustre sanscritista Ludwik Sternbach; con essa si intende proporre una nuova e più organica lettura dei testi giuridici indiani la cui normativa afferisce all'economia, alla politica e in particolare alla vita sociale e religiosa. Si tratta di una produzione letteraria tra le più importanti e cospicue che copre un periodo che va dal IX-V sec. a.C. fino al XVIII.

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- b) edizioni critiche di trattati già pubblicati ma senza opportuno apparato critico;
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- e) monografie sulla normativa giuridica delle aree di diffusione e di influenza della cultura sanscrita.

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Nel licenziare alla stampa l'edizione del primo volume del *Corpus Juris Sanscriticum* che abbiamo voluto affidare alla severa e ben nota competenza e sensibilità di Irma Piovano, non possiamo che accompagnare la silloge giuridica di Dakṣa con l'augurio che essa e tutti volumi del Corpus possano essere accolti in modo favorevole e mantenere "*ad multos annos*" la loro validità scientifica.

Oscar Botto

CONTENTS

Oscar Botto, II "Corpus Juris Sanscriticum" XI

Irma Piovano, Introduction to *Dakṣa-smṛti* 3

Sanskrit Text

Prathamō 'dhyāyaḥ	15
Dvitiyo 'dhyāyaḥ	19
Tṛtiyo 'dhyāyaḥ	33
Caturtho 'dhyāyaḥ	41
Pañcamo 'dhyāyaḥ	47
Ṣaṣṭho 'dhyāyaḥ	51
Saptamo 'dhyāyaḥ	55

Translation

Chapter I	71
Introduction; No impurities for an infant; Nature and importance of the four stages in the life of a brāhman.	
Chapter II	73
Duties of a twice-born; Daily routine of a householder.	
Chapter III	79
Etiquette prescribed for a householder: good and bad deeds; Persons who can receive gifts; Things not to be given away; Benefits of performing one's own duties (<i>dharma</i>); The charity according to the rules.	
Chapter IV	83
Importance of a wife, her virtues and vices.	

Chapter V	85
Personal purification.	
Chapter VI	87
Impurity caused by birth and death.	
Chapter VII	89
Yoga and its practice, duties of a <i>yogin</i> ; Benefits of reading or listening to the <i>Dakṣa-smṛti</i> .	
Appendices	
Appendix « A » Longer footnotes	97
Appendix « B » Index of Verses	141

OSCAR BOTTO

II "CORPUS JURIS SANSCRITICUM"

La trattatistica giuridica, intesa come insieme di norme che afferiscono al Diritto privato – mentre a quello pubblico fanno capo soprattutto le leggi inerenti la sfera politica dell'arte di governo – costituisce uno dei generi letterari più rappresentativi dello spirito indiano.

La bibliografia su questo tema, sviluppatasi lungo un arco cronologico che dal IX-V sec. a.C. giunge fino al XVIII sec. d.C., è veramente cospicua. Nella sua monumentale ed enciclopedica *History of Dharmaśāstra* [Ancient and medieval religious and civil Law in India], P.V. Kane¹ fa il nome di circa 1500 giuristi e annovera alcune migliaia di testi, in parte editi, in parte inediti, talvolta incompleti o addirittura di consistenza frammentaria. Si tratta di un materiale imponente – radicato in antichissimi presupposti religiosi – le cui caratteristiche peculiari ne fanno più una costruzione giuridica di tipo prescrittivo che una somma di regole che si richiamino alla normativa del diritto positivo.

D'altra parte, l'intervento di commentatori, che assumono la posizione di esegeti piuttosto che quella di teorici, non sempre vale a chiarire la nozione stessa del "diritto", né a definire esattamente il ruolo svolto, nella fissazione della legge, dalla normativa cogente e da quella precettiva e consuetudinaria, le quali spesso paiono interferire fra di loro e sovrapporsi a vicenda.

La bibliografia moderna, nata come esegesi ai testi, o sollecitata dalla necessità di mettere ordine in un materiale tanto vasto e di proporre una sistemazione organica di tutta la materia giuridica, è imponente ed ha evidenziato l'ampiezza, il crescente rigore e la scientificità di tali indagini i cui risultati appaiono sempre più suggestivi e documentati dal largo numero dei contributi scientifici che ne offrono chiara testimonianza.

Tra tanti contributi vogliamo ricordare almeno quelli che si segna-

1. La *History of Dharmaśāstra* di P.V. Kane (I Ed., Poona, Bhandarkar Oriental Research Institute, 1930-1962, Government Oriental Series, Class B, no. 6, 5 vols in 7 parts; II Ed. [revised and enlarged], Poona, ibidem, 1968-77, 5 vols., in 8 parts) costituisce, fra tutte, la più documentata e quasi esaustiva esposizione della materia giuridica nell'India antica.

lano per la profondità della loro dottrina e per una più penetrante e matura partecipazione al tema trattato².

Nella scala gerarchica che si stabilisce all'interno dei "tre fini dell'esistenza umana" (*trivarga*), il "dovere religioso e morale", il "*dharma*", in quanto norma costante che trascende la volontà dei singoli e che si impone come legge ineludibile, occupa senza dubbio il posto preminente: salve restando, ovviamente, le eccezioni che per evidenti motivi troviamo accreditate presso i politici. Il valore semantico del termine *dharma* è estremamente complesso e sembra andare al di là dei confini del tempo. L'etimo si richiama alla radice *dhṛ* che vuol dire "sostenere, mantenere, preservare", e *dharma* assume a poco a poco il significato di "ciò che è stabilito e che permane stabile", "che non è soggetto ad alterazione alcuna", e quindi quello di "statuto", di "decreto".

2. Tali sono, senza dubbio, le seguenti: ISWAR CHANDRA VIDYASAGAR, *Marriage of Hindu widows*, Calcutta, Sanskrit Press, 1856; *The law of inheritance as in the Viramirodaya of Mitra Miśra*, tr. by GO. SARKAR ŚASTRI, Calcutta, Thacker, Spink and Co., 1879; SHAMA CHURUN SIRCAR, *Vyavasthachandrikā, a digest of Hindu law, as current in all the provinces of India, except Bengal proper*, Calcutta, The author, 1878-80; J. JOLLY, *Recht und Sitte*, Strasbourg, 1896 (engl. tr. : *Law and Custom*, Calcutta, 1928, repr. Varanasi-Delhi, 1975); G. MAZZARELLA, *Etnologia analitica dell'antico diritto indiano*, 16 voll., Catania, 1913-1938; N. C. SENGUPA, *Sources of Law and Society in Ancient India*, Calcutta, 1914; *Yājñavalkyasmṛti, with the commentary of Vijñāneśvara, called the Mitākṣarā and notes from the gloss of Bālabhāta. Book I: The Āchāra adhya*. Translated by SRISA CHANDRA VIDYĀRĀVA, Allahabad, Pāṇini Office, 1918; J. T. GHARPURE, *Sāpindya, or The law of Sāpinda relationship: being the collection of two treatises on sāpindya, and relevant extracts from authoritative works*, Bombay, Office of the Collection of Hindu Law Texts, 1943; *The Smṛtichandrikā Vyavahāra kāṇḍa by Devanabhāta* (13th cent.), an English translation with notes, by J. T. GHARPURE, Bombay, Office of the Collection of Hindu Law Texts, 1946-48; Sir J. C. RANKIN, *Background to Indian Law*, Cambridge, 1946; E. VARADHACARYAR, *The Hindu Judicial System*, Lucknow, 1946; *Yājñavalkyasmṛti of Yogiśvara Yājñavalkya, with the commentary Mitākṣarā of Vijñāneśvara*, notes, variants, readings etc., edited with notes etc. by NARAYAN RAM ACHARYA, Bombay, Nirṇaya Sagar Press, 1949; K. V. RANGASWAMI AIYANGAR, *Some Aspects of Hindu View of Life according to Dharmaśāstra*, Baroda, 1952; A. S. ALTEKAR, *Sources of Hindu Dharma*, Sholapur, 1952; N. C. SENGUPA, *Evolution of Ancient Indian Law*, Calcutta, 1953; J. D. M. DERRETT, *Hindu Law, Past and Present*, Calcutta, 1957; U. C. SARKAR, *Epochs in Indian Legal History*, Hoshiarpur, 1958; SUDHAKAR CHATTOPADHYAY, *Social Life in Ancient India*, Calcutta, 1965; L. STERNBACH, *Juridical Studies in Ancient Indian Law* (2 voll.), Delhi, 1965-67; R. LINGAT, *Les Sources du Droit dans le Système traditionnel de l'Inde*, Paris-La Haye, 1967; *The Dharmaśāstra: or the Hindu law codes: a literal prose*, English translation by MANMATHA NATH DUTT, Varanasi, Chaukhamba Amarabharati Prakashan, 1977; R. NAGASWAMI, *Studies in ancient Tamil law*

In verità, il più antico concetto di "legge" che si incontri nel *Ṛgveda* è espresso con il vocabolo *ṛta* il quale denota la suprema legge trascendentale, l'ordine cosmico che presiede all'equilibrio dell'universo, l'ordine divino che regola la vita terrena, lo svolgimento regolare del sacrificio e poi l'ordine morale tutelato da Varuṇa. In quest'ultima accezione il termine *ṛta* si trova più tardi sostituito dalla voce *dharma*, che passando attraverso successive fasi si evolve e si caratterizza concretandosi progressivamente fino ad assumere il significato di "privilegi", di "doveri", di "obblighi" che competono ad un uomo in quanto è membro della comunità arya, appartiene a una determinata casta, è legato a un preciso stadio della sua esistenza. In tale caso, l'evoluzione è dunque giunta al suo compimento: il *dharma* è divenuto l'insieme dei diritti e dei doveri degli uomini, è la Legge che abbraccia il diritto civile e penale, è l'insieme delle regole mediante le quali esso si espli-

and society, Madras, Institute of Epigraphy, State Dept. of Archaeology, Govt. of Tamilnadu, 1978; *The Divyātattva of Raghunandana Bhaṭṭācārya, ordeals in classical Hindu law*, critically edited with English translation by RICHARD W. LARIVIERE, New Delhi, Manohar, 1981; *Vāsisṭhadharmaśūtra: aphorisms on the sacred law of the Aryas*, by ALOIS ANTON FÜHRER, Delhi, Indological Book House, 1983; R. RAGOONATH ROW, *Hindu law on marriage - Vivāhasaṁvidhāne Hindudharmaśāstrābhīprāyaḥ*, introduction by Lallanji Gopal, Varanasi, Krishnadas Academy, 1986; VIJAY KUMAR GUPTA, *Kautilyan jurisprudence*, Delhi, B. D. Gupta, 1987; *Dharmaśāstra in contemporary times*, chief-editor SUDESH NARANG, co-editors URMIL B. GUPTA, URMILA RUSTAGI, Delhi, Nag Publishers, 1988; *Nāradaśmṛti. The Institute of Nārada: the text and a comparative study of the text with the texts of Manu, Yājñavalkya, Bṛhaspati, Kātyāyana, the Arthaśāstra of Kaṭiilya and the Nāradyamanusamhitā*, edited by HERAMBA CHATTERJEE SASTRI, Calcutta, Sanskrit College, 1988-1989; *The Nāradaśmṛti, critically edited with an introduction, annotated translation and appendices* by RICHARD W. LARIVIERE, Philadelphia, Dept. of South Asia Regional Studies, University of Pennsylvania, 1989; S. G. MOGHE, *Studies in the Dharmaśāstra*, Delhi, Ajanta Publications, 1991; RAMNIKA JALALI, *Indian women in the Smṛties*, Jammu, Vinod Publishers & Distributors, 1994; CHANDRAMOULI S. NAIKAR, *The Mṛcchakatikam and the Indian laws*, Dharwad (Karnataka), Medha Publishers, 1994; SATYA PAL NARANG, *Juridical studies in Kālidāsa*, New Delhi, Rashtriya Sanskrit Sansthan, 1996; *Yājñavalkyasmṛti, Yogiśvarayājñavalkya; vyākhyātāḥ Ke. Vāsudevan Unni*; Kolikot, Arjun Books, 1996; MUKUND LALI WADEKAR, *Devalasmṛti reconstruction and critical study*, Delhi, Koshal Book Depot, 1996/97; KANE PANDURANGA VAMANA, *Contribution to Dharmaśāstra literature*, compiled and edited by S. G. MOGHE, New Delhi, D. K. Printworld, 1997; K. B. ARCHAK, (ed.), *Manusmṛti and woman: a collection of research papers*, Dharwad, Srūtiṭeeta Prakashana, 1998; USHA GUPTA *Yājñavalkyasmṛti kāsamīkshātmaka adhyāyana*, Dilli, Istarna Buka Linkarsa, 1998; GIAN DEVI GUPTA, *Word index to Manusmṛti*, Delhi, Nirmal Publications, 1999; *Jimutavāhana's dayabhaga: a twelfth century Sanskrit text on inheritance in Hindu law*, edited and translated with an introduction and notes by LUDO ROCHER, New York, Oxford University Press, 2001.

ca, è la giustizia e la sua amministrazione. Il *dharma*, si legge nelle *Upaniṣad*, è "il re dei re", non conosce nulla al di sopra di sé e lo stesso Kautīlya, pur seguendo una concezione empirica della Legge, riconosce che il *dharma* è legge pratica e legge morale ad un tempo, è la verità eterna che domina sulla terra.

La tradizione sostiene che il *dharma* ha origine divina, conferendo con ciò dignità altissima alla giustizia e alla sua attuazione pratica. La distinzione fra il *dharma* e l'*adharma*, tra i principi del giusto e dell'ingiusto – si legge nel primo libro del codice di Manu – risale al Signore eterno, al dio che esiste di per se stesso, a Brahṁā, che al bene e al male riservò premi e castighi giustamente e assolutamente corrispondenti e irremediabili. Posta in questi termini, come un dato di fatto che praticamente esiste da sempre, la legge viene ad assumere astrattamente una natura divina nella misura stessa in cui è il principio che genera conseguenze irrevocabili. La natura di tali conseguenze resta tuttavia determinata dall'uomo, che è arbitro responsabile della sua esistenza, in quanto mette in moto contemporaneamente "una giustizia immediata e terrena e un'altra che lo ripagherà nelle esistenze future dei meriti e dei demeriti legati alle azioni da lui liberamente compiute".

Il fondamento divino e religioso delle istituzioni giuridiche indiane si rivela nello stesso ordine progressivo secondo cui i vari codici elencano le fonti del *dharma*, le quali sono, nella loro enumerazione, la *Śruti*, la *Smṛti*, la condotta degli uomini virtuosi, la *Pariṣad*, il re³.

La *Smṛti*, ossia la "memoria", raccoglie il complesso delle tradizioni del corpo del giure, è essenzialmente dovuta all'opera dell'uomo, e nelle fasi più recenti della letteratura giuridica assume significato preciso e peculiare di *dharmaśāstra*, cioè di "codice di leggi".

L'inadeguatezza che presentano alcune antiche prescrizioni ingiuntive (*vidhi*) e proibitive (*niṣedha*) e la necessità di ovviare a innegabili divergenze tra gli schemi di una teoria rigida, limitata da una parte a una pratica che doveva tener conto di una casistica in via di aumento e dall'altra da progressivi e inevitabili processi evolutivi della società,

sono le basi dell'ineludibile processo che portò alla costituzione sempre più adeguata e sistematica dei vari codici di leggi (*Smṛti*). Questi, dalla loro primitiva posizione di sudditanza "coatta" rispetto alla *Śruti*, passano, in successive tappe cronologiche, a posizioni di sempre maggiore puntualizzazione e indipendenza in tema di legittimità giuridica e statutaria: tali le opinioni di Manu, che riconosce la *Śruti* e la *Smṛti* come autorità paritarie, o quelle di Kullūka e Kumārilasvāmi, i quali accettano tale principio precisando che l'eventuale posizione conflittuale fra *Śruti* e *Smṛti* è da ritenersi come caso tipico di un *vikalpa*, cioè di una "alternativa" che non riesce a liberarsi dalla sua implicita natura di *quaestio adhuc sub iudice*.

I rischi derivanti dal principio della opinabilità appaiono comunque vanificati, almeno teoricamente, dalla inoppugnabilità cogente, implicita nell'enunciato *iti ca smaryate*, secondo il quale nella decisione ultima, in presenza di un assunto *chiaramente* sancito da una *Smṛti*, non possono più sussistere dubbi, né si possono più avanzare soluzioni alternative o compromissorie.

In maniera ancora più esplicita – e il principio giuridico assunto non ci risulta per nulla sorprendente in quanto ci troviamo già nel XVII secolo – Lakṣmaṇabhaṭṭa, autore di un trattato specifico denominato *Ācārasāra*, asserisce che il caso di un diretto contrasto con le prescrizioni della *Śruti* non può in alcun modo invalidare le norme sancite dalla *Smṛti*. Posto il problema in questi termini non sorprende affatto si incontrino casi nei quali la *Smṛti* afferma apertamente la propria superiorità sulla *Śruti*, in quanto rappresenta, come abbiamo detto, un più elastico e razionale adattamento alle nuove abitudini di vita attestatesi nella società: al pur profondo e genuino rispetto per il passato si accoppia così una viva e piena valorizzazione delle necessità del presente "in movimento".

Ma all'interno stesso del "corpo giuridico tradizionale" l'evoluzione è inarrestabile, e nel corso del tempo, quanto più pronunciato si va facendo il divario fra la "lettera" della *Smṛti* e i costumi prevalenti, si impone la necessità di codificare i mutamenti progressivi via via attuatisi nelle usanze, nelle istituzioni e nei rapporti sociali. "L'opinione espressa da alcuni scrittori europei, come Henry Maine, in merito alla staticità della legge hindu, sorda a qualsiasi processo evolutivo, e il radicato convincimento ortodosso che la struttura sociale indiana è rimasta quale era ai tempi di Manu e Yājñavalkya non sono

3. A questo riguardo cf. O. BOTTO, "L'antico diritto indiano: fondamenti e metodi", in *Letterature comparate. Problemi e metodo. Studi in onore di E. Paratore*, Bologna 1981, vol. I, p. 23 e segg. - rist. in *Scritti scelti di Oscar Botto*, a cura di Mariangela D'Onza Chiodo, Emanuela Panattoni, Stefano Piano, Torino, Promolibri, 1993, pp. 271-288.

accettabili se non per quanto concerne alcuni aspetti del problema, certo i più formali⁴. In realtà, ferma restando la prassi consuetudinaria, il progressivo adeguamento della normativa alle usanze attestata nella società è stato affidato all'opera interpretativa della vecchia legge, modificata nella sua sostanza, per analogie o per eccezioni raccolte in nuove *Smṛti*, in commentari, in digesti compilati in epoche diverse.

Alle interpretazioni delle leggi si riconobbe per un certo tempo un valore meramente soggettivo: ufficialmente l'autorità delle *Smṛti* non poteva in alcun caso essere intaccata da glosse e da commentari, anche se intesi a chiarirne e ad "attualizzarne" il significato. Ma in realtà, commentatori ed estensori di digesti modificarono gradualmente, estesero⁵, o limitarono il dettato della legge e spesso finirono col sovrapporsi allo spirito originale delle *Smṛti*. Si fecero quindi strada le sottigliezze e i cavilli giuridici. L'esigenza di integrare i codici preesistenti è sentita e affiora in numerosi casi che rappresentano la naturale evoluzione dello spirito della Legge la quale, tuttavia, per la sua stessa intrinseca validità, non dovrà né potrà mai trovarsi in una posizione antistorica. Tali i casi della *Kātyāyana Smṛti*, compilata come un supplemento al *Gr̥hyasūtra* di Gobhila, le cui prescrizioni erano apparse oscure e insufficienti, e della *Devalasmṛti*, scritta per sistemare giuridicamente una nuova casistica non contemplata nelle più antiche *Smṛti*. Emblematici, tuttavia, i problemi derivanti da conversioni religiose che affiorarono soltanto dopo la conquista musulmana del Sindh: è evidente, ad esempio, che le più antiche fonti giuridiche non potevano aver detto nulla di denigratorio o di lesivo in merito al nuovo rapporto giuridico che si veniva ad instaurare tra una persona convertita per forza o per inganno e il resto della società.

Col passare del tempo vennero compilate progressivamente centinaia di *Smṛti*: il Kane – come abbiamo già sottolineato – nella sua *History of Dharmasāstra*, raccoglie un elenco di alcune migliaia di testi giuridici, fra codici, commentari e digesti. Senza dire che un numero grandissimo di commi è riportato anonimamente in digesti e commentari con la formula *iti ca smaryate*, "così è stabilito in una *Smṛti*": Mitramiśra osserva in proposito che la natura adesopota di

queste citazioni non è elemento sufficiente a infirmarne la validità. Taluni principi fondamentali sui quali si articola la vita sociale dell'India antica rimangono costanti e inalienabili, ma è ovvio che in un così gigantesco coacervo di prescrizioni e di divieti, in assenza di una codificazione-base coordinata e uniforme, i contrasti – a volte non soltanto quelli che si incontrano su questioni di dettaglio – e le contraddizioni non siano pochi. Non se ne fa comunque meraviglia il giurista indiano, il quale empiricamente suggerisce con sottile acume che, d'ordinario, in caso di conflitto fra le varie *Smṛti*, quella che deve prevalere è la decisione accettata o sostenuta dalla maggioranza⁶ di chi la deve interpretare.

Come si evince dalla nostra pur sommaria premessa alla enunciazione di alcune tematiche e di alcuni interrogativi che fin dai quesiti iniziali si presentano a chi analizza attentamente questo specifico ambito del "sapere", tali sillogi si propongono di dirimere i diversi dubbi che ancora si possono nutrire sull'antico pensiero giuridico indiano e confermano l'interesse e il valore "sociale" di questi "trattati" nei quali appaiono configurate e proposte alcune delle più antiche definizioni tipologiche dei diversi aspetti del "diritto indiano". Sono proprio tali testi che, nella loro concreta sostanza e pur con le loro incertezze, ribadiscono oggettivamente la opportunità che si riproponga, ancora oggi, una nuova serie editoriale che ne raccolga, in una rassegna coordinata ed esauriente, l'illuminante pensiero.

Oscar Botto

4. O. BOTTO, "L'antico diritto indiano", rist.cit., p. 273

5. O. BOTTO, "L'antico diritto indiano", rist. cit., p. 273, n. 12; cf. D.F. MULLA, *Principles of Hindu Law*, Bombay, 1959, p. 67 e segg.

6. O. BOTTO, "L'antico diritto indiano", rist.cit., p. 274

INTRODUCTION

The *Dakṣa-smṛti* enunciated by Patriarch Dakṣa (*Dakṣa-Prajāpati*) ranks as one of the earlier moral codes of the Hindus. Couched in about 220 verses in the *anuṣṭubh* metre, the work specifies, in seven chapters, the nature, duties and daily routine of the *brāhmaṇa*, the first stratum of the social Vedic hierarchy of the Hindus, the other strata being the *kṣatriya* (ruling class), the *vaiśya* (merchantile and agricultural class) and the *sūdra* (labour class). The work depicts in detail the daily routine of the *brāhmaṇa* in his different stages of life, namely, the student, householder, forest-recluse and hermit. Alongside are recounted the several do-s and don't-s of each and the merits accruing by following those dictates.

The *Dakṣa-smṛti* has been enumerated in the *Yājñavalkya-smṛti* as one of the earlier civil codes of the Hindus. Later authors on *Dharmaśāstra* frequently quote passages from the *Dakṣa-smṛti* as authority to substantiate, supplement or adumbrate their views on various topics. These include Viśvarūpa, author of the well-known commentary *Bālakriḍā* on the *Yājñavalkya-smṛti*, Aparārka, alias Aparāditya, and Vijñāneśvara, two other authentic commentators on the *Yājñavalkya-smṛti*. Dakṣa is cited as an authority by other writers as well on various matters.

Primarily a text of definition and prescription of the moral code it is highly edifying that the *Dakṣa-smṛti* often infuses its presentation through parallels, similes and truisms to emphasize its statements and see that the message gets through. Often the statements are also reasoned out. For instance in the context of prescribing a compulsory bath after getting up from bed and commencing any religious act it says, "The body of a sleeping person becomes defiled by the discharge coming out of the nine orifices in the body and therefore a bath is essential to render the physical body clean (II.7). The leaves, buds and branches of a tree are held by the trunk and the trunk itself is supported by the roots; likewise, Dakṣa says, the entire society is supported by the householder" (II.44). Echoing the statement of the *Gītā* (3.13) that the sinful cook sins if he cooks only for himself, Dakṣa says that while some consume food others are consumed by

food; identifying the latter he says that it is the one who eats all by himself, not sharing with others (II.48). Elsewhere Dakṣa compares the fickle mind, which is not steady even for a moment, to the waters of the waves ever moved by the wind (VII.29).

As a *Brahma-cārin*, 'one who treads the path to the Brahman', a *brāhmaṇa* boy is considered to be an infant, without any type of restrictions, till the age of eight, when he is invested with the sacred triple cotton thread or a strip of antelope skin worn crosswise across the chest from the left shoulder, initiated into the recitation of the *Gāyatrī-mantra* (*Rgveda* 3.62.10) and placed under a teacher for Vedic studies (*Dakṣa-smṛti* I.3-6). Two types of *brahmacārins* are specified: the one intending to enter worldly life after his studies is termed *Upakurvāṇaka* while the other intent on celibacy for life is termed *Naiṣṭhika* (I.7).

Following his studies, a *Brahmacārin* returns home, weds a girl according to Vedic rites and enters his mundane life, which too is studded with the Vedic factor. Strict observances in the morning are prescribed (II.6-9). A bath is a must before performing the morning *sandhyā* worship which has to be repeated at sunset as well (II.11-18). Offerings into sacred fire, as prescribed, follow, with the Vedic *Gāyatrī-mantra* (II.20-23). Vedic study and teaching, attending to guests and managing domestic affairs are prescribed for the second part of the day (II.24-35). According to Dakṣa, the householder is the prop and sustenance of all, not only of the other three orders, but also of the entire society (II.43-45).

A highly significant section of the *Dakṣa-smṛti* is its chapter three wherein nine groups of nine-s are specified with reference to the householder, viz., commendables (*sudhā-s*), petty gifts (*iṣaddāna-s*), ethical duties (*karma*), improper actions (*vikarma*), matters to be kept secret (*pracchanna*), those to be publicised (*prakāśya*), actions which are fruitful (*saphala*), those that are fruitless (*niṣphala*), and things not to be given away at any cost (*adeya*). Dakṣa asserts that the intelligent observance of these would result in the betterment of one's life (III.1-3). It is not surprising that later lawgivers often quote, with approbation, these groups of Dakṣa. It can be seen that these groups are very much applicable to modern life as well.

The first group of Commendables advise that when a guest arrives one should greet him with the full involvement of the heart, eyes, smile and words. One should then utter the word 'Welcome', get into

conversation with him and treat him to tasty food. And, when the guest departs, one should accompany him to the door (III.4-5).

Among the Petty gifts prescribed for a casual guest like a traveller are: Indication of a place to rest, offer of water, giving him a seat of *darbha* grass, washing his feet, attending to his bath, food, water, bed, and over-night stay (III.6-7).

Among the Ethical actions are included *Sandhyā*-worship, bath, sacred chantings, offerings into the sacred fire, Vedic study, worship of the gods, Vaiśvadeva offerings, hospitality and proper allotment of food to the manes, parents and preceptor (III.8-9).

The Unethical actions include uttering lies, illicit sex, falsehood, taking to another's wife, eating prohibited food, drinking forbidden drinks, theft, causing injury, doing work prohibited by the Veda and transgressing friendship (III.10-12a).

Matters to be kept Secret are: One's age, wealth, domestic troubles, personal *mantra*-s, sexuality, medicine, austerities, charities given and dishonours suffered (III.12b-13a).

Matters to be Publicised are: One's health, discharge of loans, gifts given, learning, trade, marrying off the daughter, dedication of a bull, repentance for secret sin and good deeds (III.13b-14).

Fruitful actions include: Gifts made to father, mother, preceptor, friend, penitent, the helpful, poor, helpless and the highminded (III.15).

Gifts given or service done would be fruitless if the recipient is wicked, a panegyrist, dull-witted, an ineffective physician, a liar, cheat, flatterer, charlatan, wanderer or thief (III.16).

One's wealth, if it is little, earnings by begging, securities received from others, trust money, wife and her wealth, inheritance, entire wealth and public property should never be given away even during a calamity (III.17-18).

Dakṣa-smṛti asserts that the wife is the corner-stone of domestic life (*patnimūlam gṛham*). She is the harbinger of the three primary objectives of the householder, namely virtue, wealth and pleasure (*dharma*, *artha* and *kāma*) (IV.1-2a). A wife who is amenable, soft-spoken, able, chaste, sweet and devoted to her lord is verily a Goddess, not a mere woman (IV.4). It is a truism, says Dakṣa, that domestic life should be happiness-oriented and that depends on the wife. And, that a woman is a 'real' wife if she is modest, understanding and well-disposed (IV.7). Perhaps, there can be no greater approbation

given to a wife than what has been given by Dakṣa to a woman even from the modern stand-point.

Dakṣa declares that purity of the body and of the mind characterise a *brāhmaṇa*. It is said that the *brāhmaṇa* is rooted in purity (*śaucamūlam dvijaḥ smṛtaḥ*), and it is added that any religious act and, as a corollary, every act done by one who is impure will be futile (V.2). Here again, Dakṣa indicates a gradation. Physical purity is higher than no purity, mental purity is superior to physical purity, and that only he who is both physically and mentally pure is 'really' pure (V.4).

Observance of personal pollution at the occurrence of childbirth or a death among relatives is widely prevalent in the Hindu society even today. *Dakṣa-smṛti* devotes its sixth chapter to the subject where the grades and time-lengths of pollution that inheres are enumerated (VI.1 ff). The *smṛti* specifies also how the pollution is expiated and the polluted persons purified at the end of the specific periods by means of bath, gifts, fire-offerings and the recitation of the *Vedas* (VI.12-17). It is interesting to note that no pollution would adhere to a person when he is occupied in performing a sacrifice, a marriage ritual or when there is a revolution in the country (VI.18).

The dictates on *Yoga*, Meditation, Ascetic life and the Monistic tenets enunciated by Dakṣa in the last and longest chapter VII of the work form the acme of the work. *Yoga* is explained as that through which the world, the soul and the senses are brought under control. Breathing exercises, posture and concentration of thought which characterise *Yoga* would enable one to achieve one's real Self, the *Brahman*. It is also to be emphasized that ascetic life with its characteristic features is best fitted for such realization.

The ultimate teaching of *Dakṣa-smṛti* is the stress it lays on virtue (*Dharma*) and the direction it gives towards leading a righteous life, indicating also the rationale behind it: "Wealth cannot be acquired without work, and what work can one do without wealth? Without work virtue cannot be gained and without virtue how can happiness be gained? All people seek happiness but, without virtue, how can happiness be gained? Hence all classes of society always have to strive for virtue, by all means." (III.22-23).

Manuscript Material

The present critical edition of the *Dakṣa-smṛti* is based on three printed texts and twelve manuscripts. The description of the three printed texts is as follows:

- 1) *THE DHARAM SHASTRA* - Hindu Religious Codes, Vol. II, English Translation and Sanskrit Text by Manmath Nath Dutt, published by Cosmo Publications, New Delhi, 1979 (repr. Ed.), and referred to in the present critical edition as **M**.
- 2) *DAKṢASMṚTI* - Edited by Śrī Bhavānicaran Bandyopādhyāya and printed by the Samācāracandrikā Press, Calcutta. A copy of this edition was obtained from the Manuscripts Collection of the Asiatic Society of Bengal, Calcutta. This is in Bengālī characters. It is referred to in the present critical edition as **S**.
- 3) *DHARMAŚĀSTRA SAMGRAHA* (or A Collection of Twenty Eight Smṛtis), vol. II. Edited by Vachaspati Upadhyaya with a Foreword by Gaurinath Śāstri and published by M/S Navrang, New Delhi, 1982. It is referred to in the present critical edition as **U**.

The manuscripts used in critically editing the present text are as follows:

S.N.	Acession No.	Code	Source	Description
1	6886	A	Oriental Institute, Baroda.	The size of the MS in cm.: 20x10.5; No. of folia: 27; lines per page: 8; extent in Anuṣṭubhs: 169; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.
2	8285 (J)	B	- Do -	The size of the MS in cm.: 28 x 13; No. of folia: 24; lines per pages: 9; extent in Anuṣṭubhs: 207; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.

S.N.	Acession No.	Code	Source	Description
3	9608	C	- Do -	The size of the MS in cm.: 30 x 13,5; No. of folia: 19; lines per page: 11; extent in Anuṣṭubhs: 210; script: Devanāgarī; material: paper; date: V.S. 1835 (A.D. 1770); name of the scribe: not given; complete.
4	10986	D	- Do -	The size of the MS in cm.: 24,5 x 11; No. of folia: 23; lines per page: 9; extent in Anuṣṭubhs: 171; script: Devanāgarī; material: paper; undated; name of the scribe: Keśavabhaṭṭa; complete.
5	11028 (b)	E	- Do -	The size of the MS in cm.: 22,5 x 10; No. of folia: 28; lines per page: 8; extent in Anuṣṭubhs: 156; script: Devanāgarī; material: paper; undated; name of the scribe: Rāmacandra; complete.
6	11512	F	- Do -	The size of the MS in cm.: 31,5 x 10,5; No. of folia: 13; lines per page: 11; extent in Anuṣṭubhs: 217; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
7	254 (c)	G	- Do -	The size of the MS in cm.: 33 x 20,5; No. of folia: 11; lines per page: 17; extent in Anuṣṭubhs: 276; script: Devanāgarī; material: paper; date: Śaka 1772 (A.D. 1850); name of the scribe: not given; complete.

S.N.	Acession No.	Code	Source	Description
8	2626	H	Government Oriental MSS. Library, Madras.	The size of the MS in cm.: 33 x 12; No. of folia: 12; lines per page: 20; extent in Anuṣṭubhs: 190; script: Telugu; material: paper; undated; name of the scribe: not given; complete. Copied from a Telugu palm-leaf MS.
9	17832	I	- Do -	The size of the MS in cm.: 33 x 12; No. of folia: 10; lines per page: 22; extent in Anuṣṭubhs: 159; script: Grantha; material: paper; undated; name of the scribe: not given; incomplete. Copied from a palm-leaf MS.
10	11041 (g)	J	Oriental Institute, Baroda.	The size of the MS in cm.: 40,5 x 3,5; No. of folia: 11; lines per page: 6; extent in Anuṣṭubhs: 236; script: Grantha; material: palm-leaf; undated; name of the scribe: not given; complete.
11	S/8171	K	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 21,5 x 11; No. of folia: 9; lines per page: 14; extent in Anuṣṭubhs: 196; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
12	S/9128	L	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 22 x 9; No. of folia: 12; lines per page: 8; extent in Anuṣṭubhs: 263; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete, but some verses of the 3rd chapter appear to be missing.

In the collation of the source-materials for this critical edition I have endeavoured to sift the cheese from the chaff and in this process I have ignored the errors which have obviously crept in due to the slip of the pen of the scribe. The whole or half-verses, which have been included in the critical edition but are not found in other manuscripts, have been indicated in the footnotes at the appropriate places. On the other hand, the whole or half-verses which are found in different manuscripts but have not been included in the critical edition, have been given in Appendix « A » under the respective manuscripts. Their positions have been determined with reference to the critical edition. In the arrangement of chapters I have followed the printed texts referred to above, but I have tried to improve upon these texts in the critical edition. An Index of half-verses has been added as Appendix « B ».

Acknowledgements

The present edition has been prepared under the able guidance of Prof. O. Botto, former Director of the Department of Oriental Studies, University of Turin, and President of the CESMEO, International Institute for Advanced Asian Studies, Turin. He is a perennial source of inspiration and assistance to all those who are dedicated to Indological studies. My gratitude towards him cannot be expressed in words. I am grateful to the authorities of the India Office Library (London), Asiatic Society of Bengal (Calcutta), Government Oriental Manuscripts Library (Madras) and Oriental Institute (Baroda) for making available to me the microfilms or photocopies of the source material referred to above. My special thanks are due to Dr. S. G. Kantawala, former Director of the Oriental Institute, Baroda, for taking a personal interest in supplying me with the copies of the manuscripts available in his Institute; to Prof. K.V. Sarma, Hon.y Professor of Sanskrit, Adyar Library, Madras, for procuring for me the transcribed copies of the manuscripts available in the Government Oriental MSS Library, Madras, and for getting the MS. J of the Oriental Institute, Baroda, transcribed for me; and to Dr. Biswanath Banerji, former Professor of Sanskrit in the Viśvabhāratī University, Śāntiniketan (West Bengal), for transcribing for me from Bengālī the copy of the text edited by Śrī Bhavānicaran Upādhyāya and printed by the Samācāracandrikā Press, Calcutta. My thanks are also due to the editors of the other two printed

texts used for the critical edition. I cannot conclude without expressing my special thanks to Prof. J.P. Sinha, former Dean of the Department of Sanskrit and Prakrit Languages, Lucknow University, for his enlightened guidance, precious and ungrudging assistance and incomparable help in the preparation of this work.

Although the edition is based on a fairly large number of manuscripts, I am fully aware of the shortcomings of the work and there is ample scope for improvement. I trust that the world of scholars will drastically revise and enlarge the work with the help of all other critical material on which I could not lay my hands. In the meantime I present this small, nonetheless important work to the scholars with all the modesty at my command. I beg their indulgence for all the errors and omissions. Any suggestions from them will always be received with gratitude.

PRATHAMO 'DHYĀYAḤ

¹śrīgaṇeśāya namaḥ

²sarvaśāstrārthatattvajñāḥ ³sarvavedavidāṃ varaḥ /
pāraḡaḥ sarvavidyānāṃ dakṣo nāma prajāpatiḥ // 1

brahmacārī ⁴gr̥hasthaś ca vānaprastho yatis tathā /
eteṣāṃ tu hitārthāya dakṣaḥ śāstram akalpayat // 2

⁵jātamātraḥ śiśus tāvad yāvad aṣṭau ⁶samā vayāḥ /
sa⁷ hi garbhasamo jñeyo ⁸vyaktimātrapradarśakaḥ // 3

bhakṣyābhakṣye tathā peye vācyāvācye tathānṛte /
tasmin⁹ kāle¹⁰ na ¹¹doṣo 'sti sa yāvan nopanīyate¹² // 4

upanītasya¹³ doṣo 'sti kriyamāṇair vigarhitaiḥ /
aprāptavyavahāro 'sau yāvad¹⁴ ṣoḍaśavārṣikaḥ // 5

-
1. A om vināyakāya; C E atha dakṣasmṛtiḥ.
 2. M S U sarvadharmārthatattvajñāḥ.
 3. A sarvavedādikaṃ tathā; K L sarvaśāstraviśāradaḥ.
 4. F gr̥hasthagha.
 5. D E jñānamātraṃ; K L jātamātraṃ.
 6. C samāhvayaḥ
 7. H yo 'pi
 8. A śaktimātrapradarśitaḥ; C G jātimātrapradarśakaḥ; H I J vyaktimātraprakāśitaḥ; M S U vyaktimātrapradarśitaḥ.
 9. A B C F G asmin; D E yasmin.
 10. A B C F G bāle.
 11. A B C D E F G doṣaḥ syāt.
 12. H *whole line omitted*.
 13. A B upanites tu; C F G upanite tu; D E upanīto na; H I upanite ca.
 14. A B C D E F G H I bālāḥ.

svīkaroti yadā vedam¹⁵ cared vedavratāni ca /
brahmacārī bhavet tāvad¹⁶ ūrdhvaṁ snāto¹⁷ bhaved gr̥hi // 6

dvididho brahmacārī tu¹⁸ ¹⁹smṛtaḥ śāstre maṇiṣibhiḥ /
²⁰upakurvāṇakas tv ādyo dvitiyo naiṣṭhikaḥ smṛtaḥ²¹ // 7

yo²² ²³gr̥hasthāśramam āsthāya²⁴ brahmacārī bhavet punaḥ /
na yatir na vanasthaś ca sa sarvāśramavivarjitah // 8

anāśramī na tiṣṭhet tu²⁵ kṣaṇam²⁶ ekam api dvijah /
āśrameṇa vinā tiṣṭhan²⁷ prāyaścittiyate²⁸ hi sah // 9

jape home²⁹ tathā dāne svādhyāye³⁰ ca ratas tu yah /
nāsau tat³¹ phalam āpnoti³² kurvāṇo 'py āśramāc cyutah // 10

15. A B C D E G dhatte.
16. E ūrdhvasnāto.
17. A B C D E G H I gr̥hi bhavet.
18. A B C D E F G syāt; K L ca.
19. A ādyo vratavidhāyakah; B C F G ādyo hy upakurvāṇakah; D E upakurvāṇakasmṛtaḥ; H I dakṣaśāstre prapathyate.
20. K upakurvāṇa evaiko; L upakurvāṇakas tv eko.
21. A B C D E F G whole line reads as:
dvitiyo naiṣṭhikaś caiva tasminn eva vrata sthitah.
22. A B C F G H yah.
23. A F G H I S gr̥hāśramam.
24. H I āśādyā.
25. C G ca.
26. A B D F H I J K L M S U dinam.
27. D E H I tiṣṭhet.
28. B tu sah; K L dvijah.
29. B 'tha dāne ca.
30. A nirataḥ sadā; H I vā ratas tu yah; K ca varam tapam.
31. A B C D E F G H I omitted.
32. D E kurvāṇo kṣayam eva ca; F kurvāṇo 'py āśramād r̥te; K kurvāṇo sa nācyutah.

³³trayāṇām ³⁴ānulomyaṁ hi prātilomyaṁ na vidyate /
³⁵prātilomyena yo yāti na tasmāt pāpakṛttamah // 11

³⁶mekhalājīnadaṇḍaiś ca³⁷ brahmacārīti³⁸ lakṣyate /
gr̥hastho³⁹ ⁴⁰devayajñādyair ⁴¹nakhalomnā ⁴²vanāśramī // 12

tridaṇḍena yatiś caiva lakṣaṇāni⁴³ pr̥thak pr̥thak /
⁴⁴yasyaital lakṣaṇam nāsti ⁴⁵prāyaścitti na cāśramī // 13

⁴⁶uktaṁ karmakrameṇaiva ⁴⁷na kālo munibhiḥ⁴⁸ smṛtaḥ /
dvijānām tu hitārthāya dakṣaś⁴⁹ tu svayam abravīt // 14

⁵⁰iti dākṣe dharmaśāstre prathamo 'dhyāyah //

33. A B D E H I J whole verse omitted.
34. C G ānulomyena prātilomyena vā punaḥ; K L whole line reads: āśramāṇām tu sarveṣām ānulomyaṁ hi vidyate.
35. C G whole line reads:
pratilomaṁ vrataṁ yasya sa bhavet pāpakṛttamah.
36. B H I whole verse omitted.
37. B F G H I J K L M U mekhalājīnadaṇḍena; E mekhalājīnadaṇḍaś ca.
38. B H I J K M S U brahmacārī tu.
39. A C D F G gr̥hasthaḥ; E gr̥hasthe; M gr̥hasthā.
40. A D E yajñavedādyaiḥ; C G L yaṣṭibhedādyaiḥ; F dānavedādyaiḥ.
41. A B C G L nakhalomair; D E nakhalomah; F na vilomaiḥ; J nakharomair.
42. K M S U vanāśritah; D 'ma vanāśramī.
43. E lakṣaṇāt.
44. A yasyaiva; D E tasyaiva.
45. D E prāyaścitti vanāśramī; K prāyaścittaṁ na cāśramam.
46. F I J K L U uktakarmakrameṇokto; M uktakarmakrameṇoktā; S uktaṁ karma kramo nokto.
47. A C yah kāle; B svakālāḥ; D vanakālāḥ; E na kālā; G yah kālāḥ.
48. A B C D E G ṛṣibhiḥ.
49. H I dharmas.
50. A B C D E G H I colophon omitted; K reads: iti dākṣe prathamo 'dhyāyah.

DVITIYO 'DHYĀYAḤ

prātar utthāya kartavyaṃ yad¹ dvijena² dine dine /
tat sarvaṃ ³sampravakṣyāmi dvijānām upakāraṃ // 1

⁴udayāstamaṃ ⁵yāvan na vipraḥ kṣaṇiko bhavet /
nityanaimittikair muktaḥ⁶ kāmyaiś cānyair ⁷vigarhitaiḥ // 2

⁸yaḥ svakarma parityajya yad anyat⁹ kurute dvijaḥ /
ajñānād atha¹⁰ vā lobhāt¹¹ ¹²sa tena patito bhavet // 3

divasasyādyabhāge tu kṛtyaṃ¹³ tasyopadiśyate /
dvitiye ca tṛtiye ca caturthe¹⁴ pañcame tathā // 4

ṣaṣṭhe ca¹⁵ saptame caiva aṣṭame¹⁶ ca prthak prthak /
¹⁷vibhāgeṣv eṣu yat karma ¹⁸tat pravakṣyāmy aṣeṣataḥ // 5

-
1. C tad.
 2. H hi yo vipraḥ
 3. A hi.
 4. L udayāstamaṃ
 5. L yāvat sa.
 6. A B C D E F G I yuktaḥ.
 7. A B C D E H I J K L M U agarhitaiḥ.
 8. K svayaṃ karma; L svakaṃ karma.
 9. A anyāḥ.
 10. B J K L M S U yadi.
 11. J K L M S U mohāt.
 12. A vipraḥ; B tyaktena; E sa bhūpa; H I tyāgena.
 13. A B C D E F karma.
 14. C G tṛtiye.
 15. H I J vā.
 16. B G tv aṣṭame; J hy aṣṭame.
 17. J vibhāgeṣu ca.
 18. D E pravakṣyāmi viṣeṣataḥ.

uṣaḥkāle tu¹⁹ samprāpte śaucam kuryād²⁰ ²¹yathāvidhi /
tataḥ²² snānam prakurvita dantadhāvanapūrvakam // 6

²³atyantamalinaḥ kāyo navacchidrasamanvitaḥ /
sraṇvaty eva ²⁴divārātrau prātaḥsnānena²⁵ śudhyati // 7

klidyanti²⁶ hi ²⁷prasuptasya indriyāṇi²⁸ sraṇvanti²⁹ ca /
aṅgāni samatāṃ yānti³⁰ uttamāny³¹ adhamaiḥ saha³² // 8

³³lālāsvedasamākīrṇaḥ śayanād utthitaḥ³⁴ pumān³⁵ /
³⁶asnātvā nācāret karma³⁷ ³⁸japahomādi kiñcana³⁹ // 9

⁴⁰prātar utthāya yo vipraḥ⁴¹ ⁴²prātaḥsnāyī ⁴³bhavet sadā /
⁴⁴samastajanmajam pāpam tribhir varṣair vyapobhati // 10

19. A D E F L ca.
20. F H I J K L M S U kṛtvā.
21. A B C D E F G K L M S U yathārthavat.
22. I prātaḥ.
23. J atyantam malinaḥ.
24. H I J divārātram.
25. A snānaviśodhanam; B C D G H I J K L M S U snānam viśodhanam.
26. A klidyanti; D klidyantarhi; F sidhyanti; H I kṣubhyanti.
27. A marthasuptasya; B susuptasya; D E H I J susuptasya; C prasūtasya.
28. B D E tv indriyāṇi; C G cēmdriyāṇi.
29. A C D E G kṣaranti.
30. A gacchat; B gaccham; C G gacchamti.
31. F uttamāny adhamāni; H I uttamāny adhamān.
32. F ca; H I tathā.
33. D E F K L M S U nānāsvedasamākīrṇaḥ.
34. S alvitaḥ.
35. A B C D E G dvijaḥ; F punaḥ.
36. A snātvā samācāret; B C G snātvā samārabhet; D E snātvā prārabhate; K ātmanā tv ācāret.
37. F kiñcit; L kiñcij.
38. A B japam homam; C D japahomam; E japahome.
39. A B C D E viśeṣataḥ; F dvijaḥ; L budhaḥ.
40. A B H I whole verse omitted.
41. C D E G nityam.
42. C D E G sandhyāsnāyī; J sandhyāsnānam.
43. C D E G bhaved dvijaḥ; J samācāret.
44. C D saḥ janmakṛtam; E F G J K saptajanmakṛtam.

⁴⁵uṣasy uṣasi yat⁴⁶ snānam sandhyāyām udite ravau /
prājāpatyena tat tulyam ⁴⁷sarvapāpapraṇāśanam // 11

⁴⁸prātaḥsnānam praśamsanti⁴⁹ ⁵⁰drṣṭādrṣṭakaram hi tat /
sarvam arhati ⁵¹pūtātmā prātaḥsnāyī japādikam // 12

⁵²snānād anantaram tāvad upasparśanam ucyate /
⁵³anenaiva vidhānena ācāntaḥ śucitām iyāt // 13

prakṣālya ⁵⁴pāḍau hastau ca triḥ pibed ambu vikṣitam /
⁵⁵sammrjyāṅguṣṭhamūlena dviḥ pramrjyāt tato mukham // 14

samhatya⁵⁶ tisṛbhiḥ⁵⁷ pūrvam⁵⁸ ⁵⁹āsyam evam upasprśet /
⁶⁰tataḥ pāḍau samabhyukṣya ⁶¹aṅgāni samupasprśet // 15

aṅguṣṭhena pradeśinyā ghrānam sprśyād⁶² anantaram /
aṅguṣṭhānāmikābhyām tu⁶³ ⁶⁴cakṣuḥśrotre punaḥ punaḥ // 16

45. H I whole verse omitted.
46. K yo.
47. A sarvapātakanāśanam; B D E F H I J K L M S U mahāpātakanāśanam; G sarvapāpopa-
nodanam.
48. E prātaḥsnānajapādikam; F ataḥ snānam.
49. H I prakurvanti.
50. A B D E drṣṭipitrikaram hi tat; J drṣṭādrṣṭaphalapradam.
51. A B C F H I J śuddhātmā; D dharmātmā.
52. H snānam dānam vrataṃ; I snānam tadanantaram.
53. F H I K M S U anena tu; J anena vidhinā samyag.
54. A B F L hastau pāḍau; C G pāṇipāḍau.
55. B samhitāṅguṣṭhamūlena; C samhr̥tāṅguṣṭhamūlena; D E samhatāṅguṣṭhamūlena;
H J K L sammrjyāṅguṣṭhamūlena; I ājyāṅguṣṭhamūlena.
56. A D E samhr̥tya; B samhitā; H I samhitāmbhaḥ; K L samhatābhis.
57. H K L tribhiḥ.
58. H pītvā.
59. D E āsyam eva mukham sprśet; H ācāmyaiva tribhiḥ sprśet; I āsyam evam tribhiḥ sprśet;
J āsyam evam tu samspṛśet; L āsyam evam sprśed dvijaḥ.
60. J K whole line omitted.
61. L cāṅgānyadbhir upasprśet.
62. C G M S U paścād.
63. D E F G J K L M S U ca.
64. H I cakṣuḥ samupasprśet.

⁶⁵nābhīm kaniṣṭhāṅguṣṭhābhyām hrdayaṁ ⁶⁶ca talena vai /
sarvābhis tu ⁶⁷⁶⁸śiraḥ paścād ⁶⁹bāhū cāgreṇa saṁspr̥ṣet ⁷⁰// 17

sandhyāyāṁ ⁷¹ca ⁷²prabhāte ca madhyāhne ca tataḥ punaḥ ⁷³/
⁷⁴yo na sandhyām upāsita brāhmaṇo hi viśeṣataḥ /
⁷⁵jivann eva sa ⁷⁶sūdraḥ syān mṛtaḥ ⁷⁷śvā caiva jāyate // 18

⁷⁸sandhyāhino 'śucir nityam anarhaḥ sarvakarmasu /
yad anyat ⁷⁹kurute karma na ⁸⁰tasya ⁸¹phalabhāg bhavet // 19

⁸²sandhyākarmāvasāne tu svayam homo vidhiyate /
svayam ⁸³home phalam ⁸⁴yat syāt ⁸⁵tad anyena na jāyate ⁸⁶// 20

65. A nābhi kaniṣṭhāṅguṣṭhābhyām hrdayam; B kaniṣṭhāṅguṣṭhābhyām nābhīm; D E F L kaniṣṭhāṅguṣṭhāyoh nābhīm; M S U kaniṣṭhāṅguṣṭhāyā nābhīm.
66. A tulena vai; B tuṁḍalena; C D E F G L tu talena vai; H I J tu talena vā.
67. B D E F J ca.
68. D E śikhā caiva; H I J śiraḥpārśve.
69. A bāhvāgreṇa; D E bāhoḥ cāgrau ca.
70. I saṁkuṣet.
71. A B H I J saṁdhyāsnānam; D E saṁdhyāsnāne; C G saṁdhyākāle ca.
72. C G saṁprāpte.
73. whole line in:
H I sandhyāsnānam uṣaṣnānam madhyāhnam ca tataḥ punaḥ; J saṁdhyāsnānam uṣaṣnānam madhyāhnena tataḥ param; K sandhyāsnānasadardham tu madhyāhnena tataḥ punaḥ; L saṁdhyāsnānam sadarkṣaṁtu madhyāhne ca punaḥ punaḥ.
74. F H I J M S U sandhyām nopāsate yas tu; K L upāste yas tu no saṁdhyā.
75. A sa jivaty eva; H japann eva hi; I jivann eva hi.
76. A sūdraś ca; B C G sūdras tu; D E H I J sūdratvam.
77. A śvāno'pi; B L śvāno 'bhi; H I śvāno hi; J śvā cābhi; K mṛtaś ca śvābhi-
78. A D E snānahino; M U sandhyāhina.
79. C D anyah.
80. H I sah.
81. K L phalam āpnuyāt; M S U phalam āsnute.
82. A B D tataḥ saṁdhyāvasāne ca; E tataḥ saṁdhyāvasānena; K saṁdhyākarmāvasāne ca.
83. A B H I J homaphalam.
84. D E yasyan; F L M S U yat tu; K yat puṇyam.
85. B C G H I J na tad anyena; D E tu dinena.
86. H I J labhyate.

rtvik putro gurur bhrātā ⁸⁷bhāgineyo 'tha vitpatiḥ /
⁸⁸etair eva hutam yat ⁸⁹tu tad hutam svayam eva hi ⁹⁰// 21

⁹¹devakāryam tataḥ ⁹²kṛtvā ⁹³⁹⁴kuryān maṅgalavikṣaṇam /
⁹⁵devakāryāṇi ⁹⁶pūrvāhne manuṣyānām tu ⁹⁷madhyame /
pitṛnām ⁹⁸aparāhṇe ca ⁹⁹kāryāṇy ¹⁰⁰etāni yatnataḥ // 22

¹⁰¹paurvāhnikam ¹⁰²tu yat karma ¹⁰³tad yadā sāyam ācāret /
na tasya ¹⁰⁴phalam āpnoti ¹⁰⁵¹⁰⁶vandhyāstrimaitunam yathā // 23

¹⁰⁷divasasyādyabhāge ¹⁰⁸tu ¹⁰⁹sarvam etat samācāret /
dvitiye ¹¹⁰ca tathā bhāge vedābhyāso vidhiyate ¹¹¹// 24

87. A bhāgineyaḥ putra eva ca; B bhāgineyo putra eva vā; L bhāgineyaś ca vitpatiḥ.
88. C D G M S U ebhir eva hutam; F ahutam yat; H I J etair api.
89. A B yah.
90. A B C D E F G K L tu.
91. C whole line omitted.
92. L sadā.
93. A B D E paścāt.
94. C G H I K L M S U gurumaṅgalavikṣaṇam; D E kuryān maṅgalavikṣaṇām; F gurumaṅgalamikṣaṇam.
95. A D E K L devakāryam tu; B devakāryam ca; H I devakāryasya.
96. F pūrve'hni.
97. C G M S U ca.
98. E aparāhṇam.
99. A B C D E F G H I J K tu.
100. A B C D F G kuryāt-; J karmāṇi-
101. A B C D E H I J whole verse omitted.
102. K L pūrvāhnikam.
103. A B C D E G H I J M S U yadi tat.
104. C G K L tat.
105. C G K L avāpnoti.
106. C vaṁdhyāstrimaitunam prati; K vaṁdhyāstrir iva maitune.
107. the whole line in:
A B devakāryasya sarvasya pūrvānhas tu vidhiyate;
C H whole line omitted;
D E devakāryasya sarvasya pūrvāhne tu vidhiḥ smṛtaḥ;
J devakāryasya sarvasya pūrvāhnam tu viśiṣyate;
K devakāryasya sarvasya pūrvāhnam tu vidhiyate.
108. F L divasasyārdhabhāge.
109. G kṛtyam tasyopadiśyate; C F H I L M S U sarvam etad vidhiyate.
110. H I tu tathā bhāge; K L caiva bhāge tu.
111. A B D E hi dṛśyate.

¹¹²vedābhyāso hi viprāṇāṃ paramaṃ¹¹³ tapa ucyate /
¹¹⁴brahmayaājñāḥ sa vijñeyāḥ¹¹⁵ śaḍaṅgasahitas tu yaḥ // 25

¹¹⁶vedasvikaraṇaṃ pūrvam¹¹⁷ vicāro 'bhyasanaṃ japaḥ¹¹⁸ /
¹¹⁹tato dānaṃ ca¹²⁰ śiṣyebhyo vedābhyāso hi pañcadhā // 26

samitpuṣpakuśādināṃ¹²¹ sa kālāḥ¹²² samudāhṛtaḥ /
 tṛtiye¹²³ ca tathā bhāge¹²⁴ poṣyavargārthasāadhanam // 27

¹²⁵mātā pitā gurur bhāryā¹²⁶ prajā dīnāḥ samāśritāḥ /
¹²⁷abhyāgato 'tithiś cāpi poṣyavarga udāhṛtaḥ // 28

¹²⁸jñātir bandhujanaḥ kṣiṇas¹²⁹ ¹³⁰tathānāthaḥ samāśritāḥ /
¹³¹anye 'py adhanayuktāś ca poṣyavarga udāhṛtaḥ // 29

112. A B D E H I whole line omitted.

113. C G J viśiṣṭam.

114. A B C D E G H I J whole line omitted.

115. K śaḍaṅgasahitas tathā; L M U śaḍaṅgasahitas tu saḥ.

116. A vedaḥ svikaraṇaṃ; K vedasvikaraṇo.

117. C pūrve.

118. A tataḥ.

119. A B C D E G H I L tad dānaṃ; F tat pradānaṃ.

120. A B C D E F G I K L caiva.

121. F dvitiye; H svakālāḥ.

122. C G parikṛtitaḥ; H samujjivitaḥ; I samupasthitaḥ.

123. A ca tathābhyāse; H I tu tathābhāge; F J K L M S U caiva bhāge tu.

124. A poṣyavargasya sādhanam; D E poṣyavargāya sādhanam; G H I poṣyavargaprasāadhanam.

125. A D E mātāpitṛ sutā bhāryā; B mātā pitā gurur caiva; J mātā pitṛgurur bhrātā; L mātāpitṛgurur bhāryā; F G H I M S U pitā mātā gurur bhāryā.

126. B bhāryādināḥ; D E prajāditya; H I prajādāśaḥ; J bhāryādāśa-.

127. A anyo 'pi dhanayuktasya; B abhyāgato 'tithiś cāgnau; C F G H J K L abhyāgato 'tithiś cāgniḥ; D E M S U abhyāgato 'tithiś cānyaḥ.

128. A B whole line as:

jñātividbhyāḥ pradātavyam anyathā narakam vrajet.

129. C jñātibandhur janāḥ jirṇaḥ; D E jñātibandhujanakṣiṇa-; F K L jñātibandhujanakṣiṇāḥ; G H I jñātīḥ bandhujanāḥ kṣiṇaḥ; J jñātir bandhujanāḥ klībaḥ.

130. D E tathānāthaḥ tv anāśrayaḥ.

131. A C D E F G J K anyo 'pi dhanayuktasya; H I anyo hi dhanahinas tu.

bharaṇam poṣyavargasya praśastaṃ¹³² ¹³³svargasāadhanam /
 narakam¹³⁴ piḍanam¹³⁵ ¹³⁶cāsyā tasmād yatnena¹³⁷ ¹³⁸taṃ bharet // 30

¹³⁹sārvabhautikam¹⁴⁰ annādyam kartavyam¹⁴¹ tu viśeṣataḥ /
 jñānavidbhyāḥ¹⁴² pradātavyam¹⁴³ anyathā narakam vrajet // 31

¹⁴⁴sa jīvati¹⁴⁵ ya evaiko¹⁴⁶ bahubhiś copajīvyate /
¹⁴⁷jīvanto 'pi mṛtās tv anye¹⁴⁸ puruṣāḥ svodarambharāḥ // 32

¹⁴⁹bahvarthe jīvyate¹⁵⁰ kaiścit¹⁵¹ kuṭumbārthe¹⁵² tathāpare /
 ātmārthe 'nyo¹⁵³ na śaknoti¹⁵⁴ svodareṇāpi duḥkhitāḥ¹⁵⁵ // 33

132. F śastaṃ.

133. K svargabandhanam.

134. A B C D E F G H K L narakah.

135. M S U piḍane; C D piḍyate; E F G piḍate.

136. A B K L yasmāt; D E H I J tasya; K taṃ na.

137. A etān.

138. A sambharet; C G tat caret; E F taṃ bhajet; H rakṣayet; K samācaret.

139. A B D E J first half omitted; H I whole verse omitted.

140. C G sārvaḥaumikam.

141. C G grhamedhinā.

142. A jñātividbhyāḥ; D E kṣāntavadbhiḥ; K jñānavidbhiḥ.

143. J hi dātavyam.

144. C G whole line as:

jīvaty ekaḥ sa lokeṣu bahubhir yaḥ nu jīvyate.

145. I na jīvati.

146. A B bahubhis tūpajīvyate; I bahubhiś copabhujyate; J bahubhiś copajīvati.

147. A C D E G L jīvanto 'pi mṛtās cānye; B jīvato 'pi mṛtāḥ ke 'nye; F jīvamtaḥ mṛtakās tv anye; jīvaty api mṛto 'nyaś ca; M S U jīvanto mṛtakās cānye.

148. A puruṣā svodarambharāḥ; B puruṣāś codarambharāḥ; D E narāḥ svodarapūrvakāḥ; K yaś cānyā bharete narāḥ; L ya ātmabharāṇe ratāḥ; M S U ya ātmambharayo narāḥ.

149. C F G bahvartham.

150. A B D E K jīvitam; C G H I jīvate.

151. A B D E yasya.

152. A tataḥ punaḥ; B D E tathā punaḥ.

153. A B C D E G K yaḥ.

154. D E svodareṇāpi-; K L svodareṇaiva.

155. L piḍitaḥ.

¹⁵⁶dinānāthaviśiṣṭebhyo dātavyaṃ ¹⁵⁷bhūtim icchatā /
¹⁵⁸adattadānā jāyante ¹⁵⁹parabhāgyopajivinaḥ // 34

¹⁶⁰yad dadāti ¹⁶¹viśiṣṭebhyo yaj juhōti ¹⁶²dine dine /
¹⁶³tat tu vittam ahaṃ manye śeṣaṃ kasyāpi rakṣati ¹⁶⁴// 35

caturthe ca ¹⁶⁵tathā ¹⁶⁶bhāge ¹⁶⁷168snānārthaṃ mṛdam āharet /
¹⁶⁹tilapuṣpakuśāḍini snāyāt ¹⁷⁰cākṛtime jale // 36

nityam naimittikaṃ kāmyaṃ ¹⁷¹trividhaṃ ¹⁷²snānam ucyate /
 teṣaṃ madhye tu ¹⁷³yan nityaṃ tat punar ¹⁷⁴bhidyate tridhā // 37

156. B dinānāthaviśeṣebhyo.
 157. H I bhūtikāmyayā; K bhūtim icchayā.
 158. B J adattadānūt; E adattajñāḥ na; H adattadoṣā.
 159. H I parapākopajivinaḥ.
 160. A B C D E H I J whole verse omitted.
 161. F K dadāsi.
 162. F juhoṣi; K dadāti; L cāśnāsi.
 163. F na tu; K L tat te.
 164. F L rakṣasi.
 165. C G 'hnaḥ; H I L tu.
 166. B D punaḥ; L divā.
 167. F kāle.
 168. K L snānārthe.
 169. A tilaṃ puṣpakuśāḍin ca; B tilapuṣpakuśāḍin ca; C tilapuṣpakuśāḍis ca; E tilapuṣpakuśāni ca.
 170. F H I J K L M S U snānaṃ.
 171. G kāryam.
 172. D E snānalakṣaṇam.
 173. I nityaṃ yat.
 174. L puṇyāt.

¹⁷⁵malāpakarṣaṇaṃ paścān ¹⁷⁶mantravat ¹⁷⁷tu jale smṛtam ¹⁷⁸/
¹⁷⁹sandhyāsnānam ubhābhyān ¹⁸⁰ca ¹⁸¹182snānabhedāḥ prakīrtitāḥ ¹⁸³// 38

mārjanaṃ ¹⁸⁴jalamadhye tu prāṇāyāmo ¹⁸⁵yatas tataḥ /
¹⁸⁶upasthānaṃ ca tatpāścāt ¹⁸⁷sāvitrīyā japa ucyate // 39

¹⁸⁸savitā devatā yasyā ¹⁸⁹mukham agnis ¹⁹⁰tripāc ca yā /
¹⁹¹viśvāmītra ṛṣiś chando gāyatrī sā viśiṣyate // 40

pañcame ca ¹⁹²tathā ¹⁹³bhāge saṃvibhāgo ¹⁹⁴yathārthataḥ /
¹⁹⁵devapitṛmanuṣyāṇāṃ kīrtānān ¹⁹⁶copadiśyate // 41

175. M S U malāpaharaṇam.
 176. A D E pārśve; B C G pūrvaṃ; L bāhye.
 177. A B C mantravarjaṃ; D E mantram kāryam.
 178. J whole line as:
 malāpakarṣaṇaṃ mantram mānaṣaṃ ceti tat tridhā.
 179. D E this verse is preceded by a heading, as:
 saṃdhyāsnānalakṣaṇam.
 180. B sandhyayor ubhayor snānaṃ; C G sandhye tu ubhaye snānam.
 181. A F H I J K L tu.
 182. A B C F J K L snānadeśāḥ; D E snānadānaṃ; H I snānakālaḥ.
 183. D E prakīrtitam; H I prakīrtitāḥ.
 184. I majjanaṃ.
 185. D E varjayet; H I vidhiyate.
 186. J nimajjyāntarjale paścāt.
 187. A H I gāyatrījapa ucyate; B G sāvitrījapa ucyate; D E gāyatrījapam iṣyate; F gāyatrī sā viśiṣyate; K L sāvitrīyā japa uttamaḥ.
 188. E F whole verse omitted.
 189. A ya syāt; H I asyāḥ tu; K yat syāt.
 190. A tripāt sthitā; B G udāhṛtā; H tridhā smṛtā; I tripāt smṛtaḥ; K prakīrtitāḥ; M S U tridhā sthitāḥ.
 191. A viśvāmītrārṣaś chando.
 192. D E F H I J L tu.
 193. L divā.
 194. F yathārthataḥ.
 195. H I devatīryaṇmanuṣyāṇāṃ; F J K L M S U pitṛdevamanuṣyāṇāṃ.
 196. K caiva śasyate.

¹⁹⁷devaiś caiva manuṣyaiś ca ¹⁹⁸tiryagbhiś copajīvyate /
¹⁹⁹gr̥hasthaḥ pratyahaṃ yasmāt ²⁰⁰tasmā jyeṣṭhāśrami gr̥hi // 42

trayāṇām ²⁰¹āśramāṇām tu ²⁰²gr̥hastho yonir ²⁰³ucyate /
²⁰⁴sīdāmānena tenaiva ²⁰⁵sīdanty anye 'pi te trayah // 43

²⁰⁶mūlaprāṇo bhavet skandhaḥ ²⁰⁷skandhāc chākhāś ca pallavāḥ /
²⁰⁸mūlenaikena naṣṭena sarvam eva ²⁰⁹vinaśyati // 44

tasmāt sarvaprayatnena rakṣaṇiyo ²¹⁰gr̥hāśrami ²¹¹ /
 rājñā cānyais tribhiḥ pūjyo ²¹²mānaniyaś ca sarvadā // 45

gr̥hastho 'pi ²¹³kriyāyukto ²¹⁴na gr̥heṇa ²¹⁵gr̥hi bhavet /
²¹⁶na caiva ²¹⁷putradāraiś ca svakarmaparivarjitah // 46

197. D E devadaityanuṣyaiś ca.
 198. D tathāgnīś copajīvyate.
 199. D E whole line omitted.
 200. A tasmā śreṣṭho gr̥hāśrami; B C G tasmāc chreṣṭhaḥ gr̥hāśrami; F K tasmāc chreṣṭhāśramo gr̥hi; H I J tasmāc chreṣṭhā gr̥hāśrami.
 201. H I J caturṇām; L sarveṣām.
 202. A B C D E G ca.
 203. K jyotiḥ.
 204. H I sīdāmānena teneha; K tenaiva sīdatā enaḥ; L tenaiva sīdatā yena.
 205. A C D sīdanty anyatare trayah; B sīdanty apare trayah; G sīdantitare trayah; K sīdanti cetare trayah; M S U sīdantihetare trayah.
 206. A mūlaprāṇaḥ; E mūlatrāṇe.
 207. B C G tasmāc chākhāś ca pallavāḥ; E F skandhāc chākhāś pallavāḥ; J K L M S U skandhāc chākhāḥ sapallavāḥ.
 208. A mūlenaiva vinaṣṭe hi; D E mūle caiva vinaṣṭe hi; F H I J K L M S U mūlenaiva vinaṣṭena.
 209. A D E F H I J K L M S U etad.
 210. M S U rakṣitavyo.
 211. K gr̥hāśramaḥ.
 212. A mānaniyo 'tha; D mānaniyo hi; H I J rakṣaṇiyaś ca.
 213. A D yaḥ; H I J hi.
 214. H I sa.
 215. M S U gr̥hāśrami.
 216. B C G tathaiva; H I na cāpi.
 217. F H I K L M S U putradāreṇa.

²¹⁸asnātvā ²¹⁹cāpy ahutvā cājaptvā 'dattvā ca mānavaḥ /
 devādinām ²²⁰ṛṇibhūtvā ²²¹narakam pratipadyate // 47

²²²eka eva hi bhuṅkte 'nnam aparo 'nnena bhujyate ²²³ /
²²⁴na bhujyate ²²⁵sa evaiko ²²⁶yo bhuṅkte 'nnam ²²⁷sasākṣikam // 48

²²⁸vibhāgaśilo yo nityam ²²⁹kṣamāyukto ²³⁰dayāparaḥ /
²³¹devatātithibhaktaś ca gr̥hasthaḥ sa tu dhārmikaḥ // 49

dayā ²³²lajjā ²³³kṣamā śraddhā prajñā yogaḥ ²³⁴kṛtajñatā /
²³⁵ete yasya guṇāḥ santi ²³⁶sa gr̥hi mukhya ucyate // 50

218. H whole line omitted.
 219. A asnātvā cāpy ahutvā cājaptvā yas tu bhuñjate; B G asnātvā cātha hutvā cāpy adatvā ye tu bhuñjate; J asnātvā 'japtvā 'hutvā bhuṅkte 'datvā ca yo dvijah; K tasmāt tv ācamya hutvā ca bhuṅkte datvā ca yo narah; L asnātvā cāpy ahutvā ca bhuṅkte 'datvā ca yo narah.
 220. D ṛte matvā.
 221. B C G narakam te vrajanty adhaḥ; F daridri ca bhaven narah; H I J narakam sa tu gacchati.
 222. D E whole line omitted.
 223. A annam eko hi bhuñjita bhuñjītānnena cāparaḥ; B C G eko hi bhakṣayaty annam aparo 'nnena bhakṣyate; I ekena bhujyate tv annam parapākena bhujyate; L eka eva hi bhuṅkte 'nnam aparo naiva bhojyate.
 224. A D E na bhuñjita; C H sa bhujyate; J sa bhuñjate; K L sa eva bhujyate.
 225. H ya.
 226. A yo bhuṅkte hi; B C G I yo 'nnam bhuṅkte.
 227. F samapṣakam; K naṣṭamīkṣikam; L asākṣikam; I J M S U sasākṣiṇā.
 228. K L whole line omitted.
 229. A H I vibhāgaśilatā yasya; B C G J vibhāgaśilasampannah.
 230. A B C D E F G H I dayālukaḥ.
 231. A B C D E G H I J K L whole line omitted.
 232. A damo; D E damaḥ.
 233. A dayā kantiḥ śraddhā tyāgaḥ; B C F G H J kṣamā śraddhā prajñā tyāgaḥ; D E dayā kantiḥ titikṣā samatā; K kṣamā śāntir yogakṣemaḥ; L kṣamā śraddhā tyāgaḥ satyam.
 234. A kṛtākṛtā; D E tathā; K L suśilatā.
 235. F guṇā yasya bhavanty ete.
 236. A gr̥hastho; B C D E F G H I J gr̥hasthaḥ.

saṁvibhāgaṁ²³⁷ tataḥ kṛtvā²³⁸ gr̥hasthaḥ²³⁹ śeṣabhug bhavet /
bhuktvā tu²⁴⁰ sukham²⁴¹ āsthāya tad annaṁ²⁴² pariṇāmayet // 51

²⁴³itihāsapurāṇādyaiḥ²⁴⁴ śaṣṭaṁ ca saptamaṁ nayet /
aṣṭame²⁴⁵ lokayātrā tu bahiḥsandhyā²⁴⁶ tataḥ²⁴⁷ punaḥ²⁴⁸ // 52

²⁴⁹homo bhojanakaṁ caiva²⁵⁰ yac cānyad²⁵¹ gr̥hakṛtyakam /
kṛtvā caiva²⁵² tataḥ paścāt svādhyāyaṁ kiñcid²⁵³ ācaret²⁵⁴ // 53

pradoṣapaścimau yāmau²⁵⁵ vedābhyāsena yāpayet²⁵⁶ /
²⁵⁷yamadvayaṁ śayāno hi²⁵⁸ ²⁵⁹brahmabhūyaya kalpate // 54

237. D E savibhāgaṁ.
238. H J kuryāt.
239. D E gr̥hasya.
240. A ya; B C G 'tha; D E ca.
241. H I gr̥ham.
242. E pāramaṁ bhavet.
243. H I J itihāsapurāṇābhyām.
244. A D E śaṣṭasaptamakāḥ nayet; B C G K śaṣṭasaptamakau nayet; F śaṣṭaṁ vā saptamaṁ;
H I J śaṣṭaṁ saptamaṁ abhyaset.
245. A lokayātrāyai; B E G I lokayātrāṁ tu.
246. B C sandhyām.
247. D E G yataḥ.
248. J param.
249. A homaṁ bhojanakālaṁ ca; B C homaṁ bhojanakālāṁ ca; F homabhojanakṛtyaṁ ca;
I homabhojanakāle tu; J homabhojanakāle ca; L home bhojanakāle ca.
250. A B C D E G I L yad anyad.
251. J kṛtyakaṁ gr̥he.
252. F G I M S U caivaṁ.
253. E kaścid.
254. E ābharet; M S U āharet.
255. A pradoṣapaścimau yāmau; L bhāgau.
256. A B C F G H I K L M S U tau nayet.
257. D E praharadvayaṁ.
258. F tu.
259. A brahmabhūyā hi kalpate; K L brāhmaṇo nāvasidati.

naimittikāni kāmāyāni²⁶⁰ nipatanti²⁶¹ yathā yathā²⁶² /
tathā²⁶³ tathaiva kārāyāni²⁶⁴ na kālas²⁶⁵ tu vidhiyate²⁶⁶ // 55

²⁶⁷asminn eva²⁶⁸ prayuñjāno²⁶⁹ ²⁷⁰hy asminn eva praliyate²⁷¹ /
²⁷²tasmāt sarvaprayatnena²⁷³ kartavyaṁ sukham icchatā // 56

sarvatra²⁷⁴ madhyamau yāmau hutaśeṣaṁ haviś²⁷⁵ ca yat /
bhuñjānaś ca śayānaś ca brāhmaṇo nāvasidati // 57

²⁷⁶iti dākṣe dharmasāstre dvitiyo 'dhyāyaḥ //

260. H kārāyāni.
261. J niṣpatanti.
262. C L tathā.
263. A G I tathā hi; B K tathā ca; F tathā tu; J tathāpi; L tathā nu.
264. H kṛyāni.
265. G kālaṁ tu; K L kālo 'tra.
266. G vilambayet.
267. H I J whole line omitted.
268. D E asminn ekaḥ.
269. A D E sadā yuktaḥ.
270. A yasminn eva; B ady asminn eva; D E L asminn eva; G ity asminn eva.
271. L ca liyate; M S U tu liyate.
272. A B C D E G H I J whole verse omitted.
273. F svādhyāyaṁ ca samabhyaset.
274. K L śarvavyā.
275. L baviś.
276. A B C D E G H I J colophon omitted; K iti dākṣe dvitiyo 'dhyāyaḥ.

TRTĪYO 'DHYĀYAḤ

¹sudhā nava gr̥hasthasya ²sadvayāni ³navaiva ca /
⁴tathaiva nava karmāni ⁵vikarmāni tathā nava // 1

pracchannāni⁶ ⁷navānyāni prakāśyāni⁸ ⁹tathā nava /
saphalāni ¹⁰navānyāni niṣphalāni¹¹ ¹²navaiva tu // 2

adeyāni¹³ ¹⁴navānyāni vastujātāni sarvadā¹⁵ /
¹⁶navakā nava nirdiṣṭā¹⁷ gr̥hasthonnatikārakāḥ // 3

¹⁸sudhāvastūni vakṣyāmi¹⁹ viśiṣṭe²⁰ gr̥ham āgate /
manaś cakṣur mukhaṃ vācam²¹ saumyaṃ dadyāc²² catuṣṭhayam // 4

1. B sudhānava; D E I L mudhā nava; H yathā nava.
2. B G madhyamāni; C H savayāni; F iṣad dānāni; I navamayāni; K manāg dānāni; L mānadānāni; M śabdayāmi.
3. A B C D E F G I navaiva ca; F K L vai nava; H navena ca; J nava caiva hi; M S U navaiva tu.
4. A D E tathā ca nava karmāni; B C G H I J K L nava karmāni tasyaiva; F nava karmāni nava tathā.
5. A B D E F navaiva tu; K L vai nava.
6. H adeyāni.
7. A tathānyāni.
8. A B C D J prakāśāni; I niṣphalāni.
9. A D navaiva tu; F J K L punar nava.
10. A navāni yāni; B tathānyāni.
11. A niṣphalāni; I prakāśyāni.
12. E sarvadā; I punar nava.
13. A pracchannadeyāni; D na deyāni.
14. A na deyāni na cānyāni.
15. C sarvaśaḥ.
16. L whole verse omitted.
17. A naiva kālā vinirdiṣṭā; J navakāni ca nirdiṣṭāḥ.
18. G samā; H athāparam; L mudhā.
19. H pravakṣyāmi.
20. C G śiṣṭe ca.
21. B D E vācā; H I J vākyaṃ.
22. F dattvā; J saṅgāt.

abhyutthānaṃ²³ ihāgaccha²⁴ pūrvālāpaḥ priyānvitah /
²⁵upāsanaṃ²⁶ anuvrajā²⁷ kāryāny etāni yatnataḥ²⁸ // 5

²⁹iṣad dānāni³⁰ cānyāni³¹ bhūmir āpas tṛṇāni ca /
 pādaśaucaṃ³² tathābhyaṅgaṃ āsanaṃ³³ śayanaṃ tathā // 6

³⁴kiṃcic cānnaṃ³⁵ yathāśakti³⁷ nāsyānaśnan³⁸ gr̥he vaset /
³⁹mrj jalaṃ cārthine deyam etāny api sadā⁴⁰ gr̥he // 7

sandhyā snānaṃ japo homaḥ svādhyāyo devatārcanaṃ /
⁴¹vaiśvadevaṃ tathātithyaṃ⁴² udakaṃ vā svaśaktitaḥ // 8

⁴³devapitrmanuṣyāṇāṃ⁴⁴ dīnānāthatapasvināṃ /
⁴⁶mātāpitr̥gurūṇāṃ ca⁴⁷ saṃvibhāgo⁴⁸ yathārthataḥ // 9

23. F tataḥ gacchet.
24. A pūrvālāpapriyānvitah; F M S U pṛcchālāpapriyānvitah; H J pūrvāvādaḥ priyamvadah.
25. I whole line omitted.
26. B uccāsanaṃ.
27. C anujñātam.
28. F nityaśaḥ.
29. I whole line omitted.
30. A vyayāni; B C G dvayāni.
31. A H bhūmy udakatṛṇāni ca; B udakaṃ bhūstṛṇāni ca.
32. H J snānaṃ.
33. A D svāśrayaḥ; B D āśrayaḥ; M S U āśrayaḥ.
34. I whole verse omitted.
35. A B C D E G rātrau; H deyaṃ; K dānaṃ.
36. A B D E H yathāśakti; J yathāśakyam; K S yathāśaktiḥ.
37. A D E deyam annaṃ; F nāsnātyaḥ.
38. A yathāvidhi; D E yathāvidhiḥ; J sadā gr̥he; K gr̥haṃ vaset.
39. A majjanaṃ; B nirjalaṃ; D E bhojanaṃ.
40. A sūtāṃ; B sumāṃ; C D E G satāṃ.
41. B vaiśvadeve kṣayo 'tithyaṃ; C G I vaiśvadevas tathātithyaṃ; F vaiśvadevaṃ kṣamā-tithyaṃ; H J K vaiśvadeve kṣanātithyaṃ.
42. A D E uddhṛtaḥ pākāśaktitaḥ; B nu dhr̥taṃ vā svaśaktitaḥ; F K uddhṛtāpi ca śaktitaḥ.
43. A C D E G H I J whole verse omitted.
44. B F K L M S U pitṛdevamanuṣyāṇāṃ.
45. B dīnānāṃ ca tapasvināṃ.
46. B F gurumātpitr̥ṇāṃ ca.
47. B savibhāgo.
48. B vikarmakṛt; F yathārthataḥ.

⁴⁹etāni nava karmāṇi vikarmāṇi⁵⁰ tathā punaḥ /
⁵¹anṛtaṃ pāradāryaṇi⁵² ca⁵³ tathābhakṣyasya bhakṣaṇaṃ⁵⁴ // 10

⁵⁵agamyāgamanāpeyapānaṃ⁵⁶ steyaṇi ca himśanaṃ /
⁵⁸asrautakarmācaraṇaṃ⁵⁹ mitradharmabahiṣkṛtaṃ // 11

⁶⁰navaitāni vikarmāṇi⁶¹ satataṃ⁶² tāni varjayet⁶³ /
 āyur vittam gr̥hacchidraṃ⁶⁴ mantramaithunabheṣajam // 12

⁶⁵tapodānāpamāne ca nava⁶⁶ gopyāni⁶⁷ yatnataḥ⁶⁸ /
 prāyogyam⁶⁹ ṛṇaśuddhiḥ⁷⁰ ca⁷¹ dānādhyayanavikrayaḥ // 13

49. A B C D E G H I J whole line omitted.
50. K iti cocyate.
51. H I J whole line omitted.
52. F anṛtaṃ parādārāś ca; K parāpavādam anṛtaṃ.
53. A abhakṣyasya ca; C tathā matsyasya; E hy abhakṣyasya.
54. E lakṣaṇāṃ.
55. H I J whole verse omitted.
56. A agamyāgamaṇe peyaṃ; B agamyāgamaṇaṃ steyaṃ; G agamyāgamanopeyaṃ.
57. A C D E G himsā steyaṃ tathaiḥ ca; B himsā caiva tu paśunaṃ; F steyaṃ ca himśanaṃ; K lepaṃ ca himśanaṃ.
58. A C G asrautadharmācaraṇaṃ; B apaśrutadharmācaraṇaṃ; D E asrautadharmācārīṇāṃ.
59. A mitradharmabahiṣkṛtaṃ; K -karma-.
60. H I J whole line omitted.
61. B etāny eva vikarmāṇi; G navaitāni ca karmāṇi.
62. D E satataṃ; F K L M S U tāni sarvāṇi.
63. D E parivarjayet.
64. A mantramaithunavañcane; B mantramaithunam eva ca; C G mantrāḥ maithunamardane; D E mantramaṇṣadhamaithunam; H I mantramaṇṣadhisaṅgamam; J mantrāḥ maithunamauśadham.
65. A B pāpakarmāpamānaṃ; C G pāpakarmāpamānaḥ; D E pāpakarmāparānnaṃ; H I dānamānāpamānaṃ.
66. A B C G dharmo; D E dharmāḥ.
67. D E gopyo.
68. A B D E F H I J K sarvadā.
69. A J pragopyaṃ; C G agopyaṃ.
70. G H ṛṇaśuddhā ca.
71. A B C G dāyādyo dhanavikrayaḥ; D E dānādu dhanavittayaḥ; H J dāyabhāgaś ca vikrayaḥ.

⁷²kanyādānaṃ vṛṣotsargo rahaḥ⁷³ ⁷⁴pāpaṃ ca kutsitam /
⁷⁵prakāśyāni navaitāni ⁷⁶gṛhasthāśramibhiḥ sadā // 14

mātāpitror gurau mitre vinīte copakāriṇi /
⁷⁷dinānāthaviśiṣṭebhyo dattaṃ ca⁷⁸ saphalaṃ bhavet // 15

dhūrte vandini⁷⁹ malle⁸⁰ ca kuvaidye kitave śaṭhe /
⁸¹cāṭucāraṇacaurebhyo dattaṃ bhavati niṣphalam // 16

sāmānyaṃ yācitam nyāsa ⁸²ādhir dārāḥ ⁸³suhṛd dhanam /
⁸⁴kramāyātaṃ ca⁸⁵ nikṣepaḥ sarvasvaṇi cānvaye⁸⁶ sati // 17

āpatsv api na deyāni nava vastūni sarvadā⁸⁷ /
 yo dadāti sa ⁸⁸mūḍhātmā ⁸⁹prāyaścitti bhaven naraḥ⁹⁰ // 18

72. J whole verse omitted.
 73. F rahasi.
 74. A pāpajugupsitam; C D E G pāpaṃ jugupsitam; F etāni varjayet; I pāpaṃ jugupsanam; H K pāpaṃ akutsitam; M S U pāpaṃ akutsanam.
 75. A B C D E F G H I whole line omitted.
 76. L M S U gṛhasthāśramiṇas tathā.
 77. A C D F G J dinānāthaviśiṣṭeṣu; E dinānāthaviśiṣṭe tu.
 78. B H I J L M S U tu; K hi.
 79. H bandhini.
 80. M S U mande.
 81. D E cāṇḍāle cāraṇe caure; B bhātacāraṇacaurebhyo; C cāṭucāraṇacaureṣu; J cāracāraṇa-caurebhyo.
 82. A I J K M S U ādhir dārāś ca.
 83. A D godhanam; H I mardanam; F K L M S U taddhanam.
 84. A bhāryādattaṃ; B bhāryārjitasya; C D E bhāryārditiś; F K L anvāhitaṃ; G bhāryārditam; H I bhayaṃ dānaṃ; J hayaṃ dānaṃ.
 85. K tu.
 86. H °cānaye.
 87. K piḍitaḥ; L paṇḍitaiḥ.
 88. F mūrkhās tu.
 89. B C G H I J K L M S U prāyaścittiyate; F prāyaścittena.
 90. F yuyjate; H I J K L dvijaḥ.

⁹¹navanavakavettāram ⁹²anuṣṭhānaparaṃ ⁹³naram⁹⁴ /
 iha loke ⁹⁵paratrāpi śrīś cainam naiva muñcati⁹⁶ // 19

yathāivātmā ⁹⁷paras tadvad draṣṭavyaḥ⁹⁸ sukham icchatā⁹⁹ /
 sukhaduḥkhaṇi tulyāni yathātmani tathā pare // 20

sukhaṃ vā¹⁰⁰ yadi vā duḥkhaṃ yat kiñcit kriyate¹⁰¹ pare¹⁰² /
¹⁰³tat kṛtaṃ tu ¹⁰⁴punaḥ paścāt sarvam ātmani ¹⁰⁵tad bhavet // 21

na¹⁰⁶ kleśena¹⁰⁷ vinā dravyaṃ ¹⁰⁸dravyahine kutaḥ¹⁰⁹ kriyā¹¹⁰ /
¹¹¹kriyāhine ¹¹²kuto dharmāḥ dharmahine kutaḥ sukham // 22

91. H I J navakasya ca vettāram.
 92. A anuṣṭhānaparaṃ; F manuṣyo 'dhipatir.
 93. B C param; F nṛṇām.
 94. D E whole line as:
 na dadāti navaitāni svāśramāsaktamānasah.
 95. A paratre ca; B pare caiva; D E paratraiva; M S U pare ca.
 96. K after this verse has a colophon as:
 iti dākṣe trītiyo 'dhyāyaḥ.
 97. H paraṃ tattvam.
 98. H draṣṭavyaṃ.
 99. H I J ipsatā.
 100. J omitted.
 101. I dṛṣyate.
 102. B paro; D E paraṃ; H omitted; K L paraiḥ.
 103. F yatkr̥taṃ; H I J tat sarvam; M S U tatas tat.
 104. H J svakṛtaṃ tasmāt; I sukr̥taṃ tasmāt.
 105. A tatpare; K M S U jāyate; L yojayet.
 106. I sa.
 107. D E yatnena.
 108. F vinā dravyeṇa.
 109. D E yathā; F na.
 110. J kriyāḥ.
 111. D E kriyāhinasya; K kriyāhinena.
 112. A B C F G J L M S U na dharmāḥ syād; D E dharmeṇa; K dharmasādharmyaṃ.

sukhaṃ¹¹³ ca vāñchate sarvas¹¹⁴ 115 tac ca¹¹⁶ dharmasamudbhavam /
117 tasmād dharmaḥ sadā kāryaḥ¹¹⁸ sarvavarṇaiḥ prayatnataḥ¹¹⁹ // 23

120 nyāyāgatena dravyeṇa kartavyaṃ pāralaukikam /
dānaḥ¹²¹ ca vidhinā deyaṃ kālē¹²² pātre guṇānvite // 24

123 samam dviguṇasāhasram ānantyaṇ¹²⁴ ca¹²⁵ yathākramam /
dāne¹²⁶ 127 phalaviśeṣaḥ syādd¹²⁸ himsāyāṃ tāvad eva tu // 25

129 samam abrahmaṇe dānaṃ dviguṇaṃ brāhmaṇābruve /
130 sahasraguṇaṃ ācārye¹³¹ tv anantaṃ vedapārage // 26

132 vidhihine¹³³ tathā pātre yo dadāti pratigrahaṃ /
134 na kevalaṃ tad¹³⁵ vinaśyec¹³⁶ cheṣaṃ¹³⁷ apy asya naśyati // 27

113. A D E K M S U vāñchanti; H hi rañjate; L vāñchati.
114. A D E ye sarve; F H I sarvaṃ; J K M S U sarve hi; L sarvo hi.
115. D E tat tad.
116. A dānaphalapradam; D E dravye phalaṃ sukhaṃ; K L dānasamudbhavam.
117. A D E H I whole verse omitted.
118. B C G sarvavarṇaṇa; K sarvadharmāḥ tu; L sarvavarṇaiḥ ca.
119. B C G K L yatnataḥ.
120. J K whole line omitted.
121. F dānaṃ hi; J dāne.
122. H dravyaṃ; I dravya-.
123. A B C E F G J M S U sama-.
124. B G ācāmyaṃ; D E ācāmyaś ca; H I anantāni; K nānyaṃ pātraṃ.
125. F yathā kramāt.
126. A dānāt.
127. H I phalaviśeṣe.
128. A D E pātre caiva guṇānvite; B G himsāyāṃ tadvad eva hi; F viśeṣād yatna eva hi;
H I J himsāyam evam eva hi.
129. D E K L whole verse omitted; H I whole verse as:
pituḥ śataguṇaṃ dānaṃ sahasraṃ mātur ucyaṭe /
bhaginyāṃ śatasāhasraṃ sodare dattam akṣayaṃ //
130. A ācāre śatasāhasraṃ; J śatasāhasraṃ.
131. A B G J anantaṃ.
132. A E L vidhihinaṃ.
133. F yathā.
134. D E whole line as:
tad dānaṃ vā kriyā caiva sarvaṃ bhavati niṣphalam.
135. A B C F G hi tad; I paramaṃ; K omitted.
136. A yāti; B C H I J dānaṃ; F vyarthaṃ.
137. F anyatra; K anyad vi-; L asya vi-.

138 vyasanapratikārāya¹³⁹ kutumbārthaṇ¹⁴⁰ ca yācate /
evam anviṣya¹⁴¹ dātavyaṃ¹⁴² sarvadāneṣv ayaṃ vidhiḥ // 28

143 mātāpitṛvihinaṃ tu¹⁴⁴ saṃskārodvahanādibhiḥ /
145 yaḥ sthāpayati¹⁴⁶ tasyeha¹⁴⁷ puṇyasamkhyā na vidyate // 29

148 na tac chreyo 'gnihotreṇa¹⁴⁹ nāgniṣṭomena labhyate¹⁵⁰ /
151 yac chreyaḥ¹⁵² prāpyate puṃsā¹⁵³ vipreṇa sthāpitaṇa vai¹⁵⁴ // 30

155 yad yad iṣṭatamaṃ loke yac cāpi¹⁵⁶ dayitaṃ grhe /
tat tad guṇavate deyaṃ tad evākṣayaṃ icchatā // 31

157 iti dākṣe dharmasāstre tṛtīyo 'dhyāyaḥ //

138. A vyasanārthaṃ tu kuvipreṣu; B C G K vyasanapratikārārthaṃ; D E vāsanārthaṃ tu
vipreṣu; F vyasanaṃ prajāvivārthaṃ; H I vyasanārthaṃ rñārthaṃ vā; J vivāhārthaṃ
rñārthaṃ ca; L yo vyasanapratikārārthaṃ.
139. A D E dhanādhyeṣu.
140. A D E kadācana; H hitāya vai; I hitāya ca; J hi yācate.
141. D E arthiṣv api; H I ādyeṣu; J ādiṣu.
142. H I J sarvadharmeṣv ayaṃ vidhiḥ; K sarvadravyeṣu sarvadā; L sarvavarṇeṣu sarvadā;
M S U anyathā na phalaṃ bhavet.
143. A mātāpitṛvihinaṃ hi; D mātṛpitṛvihinaṃ hi; E mātṛpitṛvihinaṃ tu; F H I mātāpitṛvihinasya.
144. D E saṃskārodvahanādikam; K L saṃskārodvahanādikaḥ.
145. K tat.
146. A sasnehaṃ; D E pāpātmā; H I tasyaivaṃ.
147. D E nirayī satataṃ bhavet.
148. A na chreyo-; D na tapo nā-; E tato enā-; F yac chreyo nā-.
149. H I nāśvamedhena.
150. J whole verse omitted.
151. L whole line omitted.
152. A D E F prāpnuyāt.
153. A D E martyo; F vipro; H I puṃso; L puṃsām.
154. M S U tu.
155. A D E H I J whole verse omitted.
156. B C G K L cāsyā; F cātma-.
157. A B C D E G H I J colophon omitted; K L iti dākṣe caturtho 'dhyāyaḥ.

CATURTHO 'DHYĀYAḤ

¹patnīmūlaṃ gr̥haṃ puṃsāṃ yadi chando 'nuvartini² /
³gr̥hāśramāt paraṃ ⁴nāsti yadi bhāryā vaśānugā
tayā⁵ ⁶dharmārthakāmākhyatrivargaphalam aśnute // 1

⁷prākāmye⁸ vartamānā tu⁹ snehān na tu nivāritā /
avaśyā¹⁰ sā bhavet paścād¹¹ yathā vyādhir upekṣitaḥ // 2

¹²anukūlā ¹³hy avāgduṣṭā dakṣā ¹⁴sādhvī priyaṃvadā /
ātmaguptā ¹⁵svāmibhaktā devatā sā na mānuṣī // 3

¹⁶anukūlakalatro yas ¹⁷tasya svarga ¹⁸ihaiva hi /
pratikūlakalatrasya ¹⁹narako nātra saṃśayaḥ // 4

-
1. L etanmūlaṃ.
 2. A B C D E G H I J *whole line omitted*.
 3. A D E gr̥hāśramaparo; H I J gr̥hāśramāt paro; K M S U gr̥hāśramasamaṃ.
 4. A D E dharma bhāryā caiva.
 5. J tadā; K yathā; L yayā.
 6. A D E dharmārthakāmādi-; J sarvārthakāmābhyām; B C F G K L M S U dharmārthakāmānām.
 7. A B C D E F G H I J *whole verse omitted*.
 8. K na kāryā; L svakāmā.
 9. K snehāc ca pratipāditā; L snehavat pratipālītā.
 10. K L apathyā.
 11. K yāvad; L yathā.
 12. A B C D E F G H I J *whole verse omitted*.
 13. K 'thavā duṣṭā; M S U na-.
 14. L priyaṃvadapativratā.
 15. K L patibhuktā ye.
 16. A B C D E F G H I anumūlakalatrasya.
 17. A B C D E F G svargas tasya; H J svargo bhavati; I svato bhavati.
 18. A suniścitaḥ; B C F G na saṃśayaḥ; D E viniścitaḥ; H I J niścitaḥ; K ihaiva tu.
 19. I narako nāsti saṃśayaḥ; L dvidārasya viśeṣataḥ.

svarge 'pi durlabhaṃ²⁰ hy etad²¹ anurāgaparasparam /
²²rakta eko virakto 'nyas tasmāt²³ kaṣṭataraṃ tu²⁴ kim²⁵ // 5

²⁶grhāvāsaḥ²⁷ ²⁸sukhārthāya ²⁹patnīmūlaṃ ³⁰ca tat sukham /
³¹sā patnī yā vinitā syāc cittajñā vaśavartini // 6

³²duḥkhā hy anyā ³³sadā khinnā ³⁴cittabhedah parasparam³⁵ /
 pratikūlakalatrasya dvidārasya viśeṣataḥ // 7

³⁶jalaūkāvat striyaḥ sarvāḥ bhūṣaṇācchādanāśanaiḥ /
³⁷subhūtyāpi kṛtā nityaṃ³⁸ puruṣaṃ hy³⁹ apakarṣati // 8

⁴⁰jalaūkā raktam ādatte⁴¹ kevalaṃ ⁴²raktakāmukī /
⁴³aṅganā tu dhanam cittam⁴⁴ māmsaṃ vīryaṃ ⁴⁵tathā sukham // 9

20. S durlabhah.
21. B C D E F G H I J L M S U anurāgaḥ.
22. A B C D E G raktam ekaṃ viraktaṃ tu; F raktam ekaṃ viraktaṃ ca; H I saktam ekaṃ viraktaṃ cet; J raktam eko viraktaṃ cet; K raktam ekaṃ viraktānyam.
23. D E asmāt.
24. A D E F H I J M S U nu.
25. L whole line omitted.
26. L whole line omitted.
27. D E grhāvān; H I grhāśrami; J grhāśrame; K grhaṃ vācā.
28. A B C G sukhārthaṃ hi; D E F sukhārtho hi; H J sukhasthasya; I omitted; K sukhārthaṃ ca.
29. I supatnīmūlaṃ.
30. A D E H I hi tat; J tat; K M S U grhe.
31. H sampatnyā vidhijñā tu; J sā patnī yā vidhijñā tu; K sā patnī yā vinitā ca.
32. A D E K duḥkhāpsikā; C G I duḥkhānvitā; J duḥkhāntikaḥ.
33. C kalibhedo; D E kalir bheda; G J kalir bhedaḥ; H I kālē bhedaḥ.
34. A G chidrapidā; C ucchedapidā; E mṛttachidra; H citte pidā; I K cittapidā; J cittabhedam.
35. B L whole verse omitted.
36. A D E jalūkeva tu sarvā stri; B C G jalaūkeva hi sarvā stri; F jalaūkā iva tāḥ sarvāḥ; K L jalaūkā iva sarvā stri; J M S U yoṣit sarvā jalaūkeva.
37. A sukrtyāpya-; B C D E G sukratāpa; F L subhṛtāpi; H I J supūjitā; K sambhṛtāpi.
38. A D E hy eṣā; H svād vāpi; I J sukhād vāpi.
39. D tv.
40. A H I J K jalūkā; D E jalūkās-.
41. I J ādhatte.
42. A B C D E F G K L M S U sā tapasvinī.
43. A B itarā ca dhanam; D E yad dattam śatadam; F H I K L M S U itarā tu dhanam; J itarā dhanam.
44. A B C D E F G H I K L M S U vittaṃ.
45. A B C F G K M S U balaṃ sukhaṃ; L sukhaṃ balaṃ.

sāsaṅkā⁴⁶ ca⁴⁷ bhaved bālye yauvane ⁴⁸viṣayonmukhī /
⁴⁹trṇavan manyate nārī⁵⁰ vṛddhabhāve svakam⁵¹ tanum⁵² // 10

⁵³anukūlā sadā hr̥ṣṭā dakṣā sādhi⁵⁴ pativratā⁵⁵ /
⁵⁶etāvadguṇasaṃyuktā ⁵⁷śrīr eva stri na saṃśayaḥ // 11

⁵⁸prahr̥ṣṭamānasā ⁵⁹nityaṃ ⁶⁰sthānamānavicakṣaṇā /
 bhartuḥ ⁶¹pritikarī ⁶²yā tu sā bhāryā ⁶³itarā jarā // 12

śiṣyo⁶⁴ bhāryā ⁶⁵śiśur bhrātā ⁶⁶mitraṃ dāsaḥ samāśritaḥ /
⁶⁷yasyaite tu vinitā syus tasya ⁶⁸loke hi gauravam // 13

46. C F G L M S U saṅkā; D E śāntya.
47. A C F G H I J K M S U bālabhāve tu; L bālabhāve 'pi.
48. A F K L M S U vimukhī bhavet; B C D E F G K bhimukhī bhavet; L sumukhī bhavet.
49. M bhṛtyavan.
50. A B D E F H I J K L M S U paścād.
51. A svayaṃ.
52. D E trṇam.
53. A anukūlatayā hr̥ṣṭā; B C G anukūlā hy avāgduṣṭā; D E anukūlā hy avākdugdhā; F anukūlā tv avāgduṣṭā; I anukūlā sadā tuṣṭā; M S U anukūlā na vāgduṣṭā.
54. A C D G J prajāvati; B E H I K prajāpatiḥ.
55. L whole verse omitted.
56. A K etair guṇaiś ca saṃyuktā; F H J K M S U ebhir eva guṇair yuktā.
57. A C D E sā śrīr eva; B sādhi eva; G strīr eva; I strīr eva stri; K sā strī tv eva.
58. A prahr̥ṣṭamānasā; J āhr̥ṣṭamānasā; L anukūlātyaṃ; M S U yā hr̥ṣṭamānasā.
59. B D E caiva; C tasya.
60. A samānasthānavicakṣaṇā; B nityasthānavicakṣaṇā; D E nityasnāne vicakṣaṇā; L snāna-pānavicakṣaṇā.
61. A C F G H K pritikarī; I J priyakarā.
62. M S U nityaṃ.
63. A C D E G tv itarā jarā; B nv itarā na sā; F H cetarā jarā; I cetarā janāḥ; J L itarā jarā; K itarā janāḥ; M S U hitarā jarā.
64. A B C D E G K L jhivā; F śiṣyā; H I J jivā.
65. H I J śiśur bhartṛ.
66. A mitro dāsaś ca āśritaḥ; D E bhrātṛmitrasamāśritaḥ; J mitrādāsasamāśritaḥ; K M S U putro dāsaḥ samāśritaḥ; L putro dāsasamanvitaḥ.
67. A yasyaiva; D E yasyaite hy avinitā syus; F H I J K L M S U yasyaitāni vinitāni.
68. A B C F G J K L loke 'pi; D E śokena.

prathamā dharmapatnī syād⁶⁹ dvitīyā rativardhini /
⁷⁰dr̥ṣṭamātram⁷¹ phalam tatra⁷² ⁷³nādr̥ṣṭam⁷⁴upajāyate // 14

dharmapatnī samākhyatā nirdoṣā yadi sā⁷⁵ bhavet /
⁷⁶doṣe sati⁷⁷ na doṣaḥ syād⁷⁸ anyā kāryā guṇānvitā // 15

⁷⁹aduṣṭām vinatām bhāryām yauvane yaḥ parityajet⁸⁰ /
⁸¹sa jīvanānte strītvāñ ca⁸² ⁸³vaidhavyaṇ ca⁸⁴samāpnuyāt // 16

⁸⁵daridram vyādhitam mūrkham⁸⁶ bhartāram yāvamanyate /
⁸⁷ihaiva sā śunī gr̥dhri śūkari ca⁸⁸bhavet punaḥ // 17

⁸⁹mṛte bhartari yā nārī samārohed hutāśanam /
⁹⁰sārundhatīsamācārā svargaloke mahiyate // 18

69. F tu; K M S U ca.
 70. A D E whole line omitted.
 71. A B C D E F G K L M S U dr̥ṣṭam eva.
 72. H I J tasyām; K tasyā; L tasmī.
 73. H I J K L adr̥ṣṭam.
 74. B C G upalabhyate; F upapadyate; H I L nopapadyate; J nopalabhyate; K nopajāyate.
 75. A omitted.
 76. H I doṣeṣv api.
 77. B nirdoṣa; J na daṇḍyā...; K sadoṣaḥ.
 78. F M S U anyā bhāryā guṇānvitā; H anyodvāhe vijānataḥ; I anyodvāho 'pi jānataḥ; J tvām na vijānataḥ.
 79. F L aduṣṭāpatitām; K aduṣṭām patinā; S U adr̥ṣṭapātītām.
 80. A B C D E G whole verse omitted.
 81. H J L saptajanma bhavet; K sajivamānuṣa...
 82. H I J K L omitted.
 83. K vandhyātvam; M S U vandhyatvañ ca.
 84. H I J L punaḥ punaḥ.
 85. A B C D E G whole verse omitted.
 86. F K M S U caiva; L klībam.
 87. H I J sā mṛtā jāyate strī śvā śūkari ca; F M S U śunī gr̥dhri ca makari jāyate sā.
 88. F H J M S U punaḥ punaḥ; K L bhijāyate.
 89. A B C D E G H I J whole verse omitted.
 90. F M S U sā bhavet tu śubhācārā; K sā bhavec chubhācārā.

⁹¹vyālagrāhi yathā vyālam balād uddharate vilāt /
 tathā sā patim uddhṛtya⁹²tenaiva saha modate // 19

⁹³cāṇḍālapratyavasitaparivṛājakatāpasāḥ⁹⁴ /
 teṣām jātāny apatyāni cāṇḍālaiḥ saha vāsayet // 20

⁹⁵iti dākṣe dharmasāstre caturtho 'dhyāyaḥ //

91. A B C D E G H I J K whole verse omitted.
 92. L triloke mahiyate.
 93. A B C D E G H I J M whole verse omitted.
 94. L I cāṇḍālāḥ pratyānikāḥ vāsītāḥ parivṛājakatāpasāḥ.
 95. A B C D E G H I J colophon omitted; K iti dākṣe pañcamo 'dhyāyaḥ; L iti dākṣe dharmasāstre pañcamo 'dhyāyaḥ.

PAÑCAMO 'DHYĀYAḤ

¹uktaṃ śaucam aśaucañ ca² ³kāryaṃ tyājyaṃ maṇiṣibhiḥ /
⁴viśeṣārthaṃ tayoḥ kiñcid vakṣyāmi hitakāmyayā // 1

śauce yatnaḥ sadā⁵ kāryaḥ⁶ śaucamūlo ⁷dvijaḥ smṛtaḥ /
⁸śaucācāravihinasya samastā niṣphalāḥ kriyāḥ // 2

śaucam tu⁹ ¹⁰dvividhaṃ proktaṃ¹¹ bāhyaṃ ābhyantaram tathā¹² /
mr̥jjaḥ¹³ bāhyaṃ ¹⁴bhāvaśuddhis tathāparam // 3

¹⁴aśaucād dhi varam bāhyaṃ tasmād¹⁵ ābhyantaram varam¹⁶ /
ubhābhyāñ¹⁷ ca śucir yas tu¹⁸ sa śucir netaraḥ śuciḥ¹⁹ // 4

-
1. K uktaśaucam ca kāryaṃ.
 2. A D E tu; H vā.
 3. A purā vartma; B kāryeṣu ca; C G pūrvavidhiḥ; D E parāhne tu; H J kāryeṣv eva;
I kāryeṣv evaṃ; K na tyājyaṃ ca.
 4. H I aśeṣārthaṃ tataḥ; J šeṣārthaṃ tayoḥ.
 5. J tathā.
 6. J kuryāt.
 7. A dvijottamaḥ.
 8. C śaucācāravihinaś ca.
 9. C F G H I L M S U ca.
 10. B vidhivat.
 11. C kiñcid.
 12. I tadā.
 13. D E bhāvaśuddhis tathāpare; G bhāvaśuddhyā tathāmtaram; H I bhāvaśuddhis tathottaram.
 14. B śaucam tv alpataram; C G L aśaucam tu param; H J śaucam tu paramaṃ; K aśaucāt tu param.
 15. C śaucam.
 16. A B C D E G H I J param.
 17. A B C D E G H I J ubhayena.
 18. F omitted.
 19. H I J smṛtaḥ.

ekā liṅge ²⁰gude tisro ²¹daśa vāmakare tathā /
²²pañcāpāne daśaikasmin ubhayoḥ sapta mṛttikā // 5

²³gr̥hashtaśaucam ākhyātam ²⁴triṣv anyeṣu ²⁵yathākramam /
 dviguṇam triguṇam ²⁶caiva caturthasya ²⁸caturguṇam // 6

³⁰ardhaprasṛtimātrā tu prathamā ³¹mṛttikā smṛtā ³² /
³³dvitīyā ca tṛtīyā ca ³⁴tadardham ³⁵parikīrtitā // 7

³⁶liṅge 'py atra ³⁷samākhyātā ³⁸triparvī pūryate ³⁹yayā ⁴⁰ /
⁴¹etac chaucam gr̥hassthānām ⁴²dviguṇam brahmacāriṇām // 8

20. A D H kare tisra; B tu savye trin; C G tisrah savye; E tisra; K tu savye stri; L ca savye trin.
21. A B C D E G H I ubhayor mṛdvayam smṛtam; F ubhayor mṛdvayam tathā; J uttame tu trayam smṛtam; K ubhayor mṛttikā trayam; L ubhayor hastayor dvayoh.
22. C G H I J pañcāpāne daśaikasmin ubhayoḥ saptamṛttikāḥ; F catasras tu daśaikasmin ubhayoḥ saptamṛttikāḥ; K L tisro 'pāne daśaikasmin ubhayoḥ sapta mṛttikāḥ.
23. C D E G gr̥hashte śaucam; H gr̥hashtasya śaucam; K gr̥hashtasyaivam.
24. A D E viśeṣeṇa.
25. F krameṇa tu.
26. B dvitīye; C ca triguṇam.
27. K cāpi.
28. B triguṇam ca; G caturthe ca; J yatinām ca.
29. B tṛtīyako.
30. H arthaprakṛtisūtrā; I J M S U ardhaprasṛtimātram.
31. D E pramāṇam.
32. E smṛtam.
33. B dvitīyā tṛtīyā caiva; I dvitīyam ca tṛtīyam ca.
34. A K tadardhārdha; B F G tadardhārdhā; L tadarddhe.
35. A K -pramāṇataḥ; B parikalpayet.
36. D E liṅge yatra; F liṅge tu mṛt; J liṅge ca mṛt.
37. H I tathā sā syāt.
38. A B G tripūrvam; C triḥ pūrva; D E triparam; F H J K triparvā; I triparvam; L triparve.
39. C pūjyate.
40. A C L yathā; D E J tathā.
41. A B C D E F H I J K L whole line omitted.
42. G dvijātūnām.
43. G ardhām śūdre vinirdiṣet.

⁴⁴triguṇam tu vanasthānām yatinām ca caturguṇam /
 dātavyam udakam tāvan ⁴⁵mṛdabhāvo ⁴⁶yathā bhavet // 9

⁴⁷mṛdā jalena śuddhiḥ syān ⁴⁸na kleśo na ⁴⁹dhanavyayaḥ /
 yasya śauce 'pi ⁵⁰śaithilyam ⁵¹vṛttam tasya parikṣitam // 10

anyad ⁵²eva divā śaucam ⁵³anyad rātrau vidhiyate ⁵⁴ /
⁵⁵anyad āpadi nirdiṣtam ⁵⁶anyad eva hy anāpadi // 11

⁵⁷yad divā vihitam śaucam ⁵⁸tadardham niśi kīrtitam /
⁵⁹tadardham āture proktam ⁶⁰āturasyārdham adhvani ⁶¹ // 12

nyūnādhikam na kartavyam śauce ⁶²śuddhim ⁶³abhīpsatā /
⁶⁴prāyaścittena yujyeta ⁶⁵vihitātikrame kṛte // 13

⁶⁶iti dākṣe dharmasāstre pañcamo 'dhyāyāḥ //

44. A B C D E F G H I J K L whole line omitted.
45. K L yāvat syān.
46. K L mṛttikākṣayaḥ.
47. A omitted; B C G mṛdā dravyeṇa; D E śubhadravyeṇa; F mṛdā toyena; H I tathā dravyeṇa; J K mṛdā dravye tu; L kṣudradravyeṇa.
48. A B C G K L na kleśo naiva; D nakte śauce va; H I na kleśo na ca.
49. A ca vyathā; B C K ca vyayāḥ; D E nānyathā; G L cāvayāḥ; H na vyathā; I na vyayāḥ.
50. J tu; K ca.
51. H tasya vṛttam; I tasya bhuktam; F M S U cittam tasya.
52. M etad.
53. M S U rātrāv anyad.
54. H I J K L whole verse omitted.
55. A anyad adhvani madhye ca; E anyad āpadi mārge ca; B C D G M S U anyad āpatsu viprāṇām.
56. A svasthasya ca yathāvidhiḥ; B C G anyad eva tv anāpadi; F hy anyad eva hi anāpadi.
57. F divākr̥tasya śaucasya; M S U divoditasya śaucasya.
58. B D E G tadardham tu niśi smṛtam; F tadardham ca niśi smṛtam; M S U rātrāv ardhām vidhiyate.
59. D tadardham tu yathā mārge; F tadardharātram tasyām tu; M S U tadardham āturasyāḥ.
60. D tadardham āturasya ca; F tvarāyām tvardhavartmani; M S U tvarāyām ardhām adhvani.
61. E whole line omitted.
62. A B C G L śaucam; D E śauca-.
63. H I śiddhim.
64. E whole line omitted.
65. H I vihitātikrameṇa ca.
66. A B C D E F G H I J K L colophon omitted.

ṢAṢṬHO 'DHYĀYAH

sūtakaṃ¹ tu pravakṣyāmi janmamṛtyunimittakam² /
³yāvaj jīvaṃ ⁴ṛṭiyaṃ tu yathāvad anupūrvaśaḥ // 1

⁵sadyaḥ śaucam ⁶tathaikāho ⁷dvitricaturahas tathā⁸ /
⁹daśāho ¹⁰dvādaśāhaś ca pakṣo¹¹ māsas tathaiva ca // 2

¹²marañāntaṃ ¹³tathā cānyad ¹⁴daśapakṣās tu sūtake /
¹⁵upanyāsakrameṇaiva ¹⁶vakṣyāmy aham aśeṣataḥ¹⁷ // 3

¹⁸granthārthaṃ yo vijānāti ¹⁹vedam aṅgaiḥ ²⁰samanvitam²¹ /
sakalpaṃ sarahasyaṅ ca ²²kriyāvāṃś ca na sūtake²³ // 4

-
1. F aśaucam
 2. K L M S U °samudbhavam.
 3. H yāvaj japati; I yāvaj jīvati; K yāvaj jīvaṃ tu.
 4. H tāvat sa; I J tāvac ca; K jīvaṃ tu; L tathānyac ca.
 5. D E whole verse omitted.
 6. A H I J tathaikāhaṃ.
 7. A B C G K L tryahaś caturahas; H I J tryahaṃ caturahaṃ.
 8. I tadā.
 9. A ṣaḍahe; B ṣaḍaho; C F G H I J K L ṣaḍ daśa; K ṣaṭ ca sapta.
 10. A dvādaśaś caiva; H I J dvādaśāhaṃ tu; K daśahāni; L dvādaśāhāni.
 11. J pakṣān.
 12. A marañāntakam; B marañāntikaṃ; I varañāntaṃ; K maraṇan tat.
 13. A caivānyat; H I tathā cānye; J athā cānyad; K L tathaivānya-.
 14. A daśapakṣāṃś ca.
 15. M S U upanyasta.
 16. A B C G tan me nigaditaḥ; D E nigadita-.
 17. A B C G śṛṇu; D E chṛṇu.
 18. A B granthārthān yo; I gūḍhārthaṃ yo ; K L arthato yo; M S U granthārthato.
 19. B vedasāṃgaiḥ; L vedamaṃtraiḥ.
 20. B samanvitaiḥ.
 21. H whole verse omitted.
 22. B C F G J M S U kriyāvāṃś cen na; K kriyāvāsūna.
 23. A B C G I J sūtakaṃ; D E sūtake.

- ²⁴rājartvigdikṣitānāṁ ca bāle²⁵ deśāntare tathā /
²⁶vratināṁ satriṇāṁ caiva sadyaḥ śaucaṁ vidhiyate // 5
- ²⁷ekāhāc ²⁸chudhyate vipro yo 'gnivedasamanvitah²⁹ /
³⁰hine hinatare caiva ³¹dvitricaturahas tathā // 6
- ³²śudhyed vipro daśāhena ³³dvādaśāhena bhūmipah³⁴ /
³⁵vaiśyaḥ pañcadaśāhena śūdro māsenā śudhyati // 7
- ³⁶asnātvā ³⁷cāpy ahutvā ³⁸cādattvā yas tu bhuñjate³⁹ /
⁴⁰evamvidhānāṁ sarveṣāṁ ⁴¹yāvaj jīvaṁ tu sūtakam⁴² // 8
- ⁴³vyādhitasya kadaryasya ṛnagrastasya sarvadā⁴⁴ /
 kriyāhinasya sarvasya⁴⁵ ⁴⁶strījitasya viśeṣataḥ // 9

24. A D E H whole verse omitted.
 25. K bāla-
 26. C vratināṁ mantriṇāṁ.
 27. A B I ekāhāt; D F J M U ekāhas tu; S ekāhan tu.
 28. D F J M S U samākhyāto.
 29. A yo 'gnir vedasamanvitah; H whole verse omitted; K whole line omitted.
 30. A B C D E G whole line omitted.
 31. F I K L tryahacaturahas tathā; J tryahaṁ caturahaṁ tathā.
 32. F K M S U jātivipro.
 33. C omitted.
 34. H whole verse omitted.
 35. I whole line omitted.
 36. A D E H J whole verse omitted.
 37. B C G cātha hutvā ca; F ācamya japtvā ca.
 38. F datvā hutvā ca bhuñjate; M S U bhuñkte 'dattvā ca yaḥ punaḥ
 39. I whole line as:
 asnātvā jape home bhuñkte dattvā ca yo dvijaḥ.
 40. K L evaṁvidhasya viprasya; M S U evaṁvidhasya sarvasya.
 41. F yāvajjivam hi sūtakam; K L M S U sūtakam samudāhṛtam.
 42. I whole line omitted.
 43. H whole verse omitted.
 44. C caiva hi.
 45. C D E F G I K L M S U mūrkhasya.
 46. I nāstikasya.

- vyasanāsaktacittasya parādhīnasya⁴⁷ nityaśaḥ⁴⁸ /
⁴⁹śraddhātyāgavihīnasya ⁵⁰bhasmāntam sūtakam bhavet // 10
- ⁵¹na sūtakam kadācit syād yāvaj jīvaṁ tu sūtakam⁵² /
⁵³evaṁguṇaviśeṣeṇa sūtakam samudāhṛtam // 11
- ⁵⁴sūtake mṛtake⁵⁵ caiva ⁵⁶tathā ca mṛtasūtake /
 etat ⁵⁷saṁhataśaucānām mṛtaśaucena śudhyati // 12
- ⁵⁸dānam pratigraho homaḥ svādhyāyaś ca nivarttate /
⁵⁹daśāhāt tu param śaucaṁ ⁶⁰vipro 'rhati ca dharmavit // 13
- ⁶¹dānaṁ ca vidhivad⁶² deyam aśubhāt tārakam hi tat /
 mṛtakānte mṛto yas tu sūtakānte prasūyate⁶³ // 14
- evaṁ⁶⁴ ⁶⁵saṁhataśaucānām pūrvāśaucena śudhyati /
 ubhayatra daśāhāni kulasyānnaṁ na bhuñjate // 15

47. B vyādhitasya ca.
 48. H I J sarvadā.
 49. H I nityam śraddhāvihīnasya; J nityasthānavihīnasya.
 50. H I tasmāt tat.
 51. A nāsūtakam; C G sūtakam na; D E sūtakam tu.
 52. H I J whole verse omitted.
 53. L evaṁ guṇavihīnasya.
 54. A B C D E G H I whole verse omitted.
 55. F omitted.
 56. J tathaiva mṛta-; K L tathā mṛta-.
 57. K saṅghātaśaucānām.
 58. A B C D E G H I J whole verse omitted; K L first line omitted.
 59. K daśāhāt tu pariśuddho; L daśāhād uparate śauce.
 60. K vipro dhi śrī hy a-
 61. A B C D E G H I J whole verse omitted.
 62. F M S U vidhinā.
 63. F M S U ca sūtakam.
 64. F M S U etad.
 65. K L saṅghātaśaucānām.

⁶⁶caturthe 'hani kartavyam asthisañcayanam dvijaiḥ /
⁶⁷asthisañcayanād ūrdhavam ⁶⁸aṅgaśaucam vidhiyate // 16

⁶⁹varṇānām ānulomyena ⁷⁰striṇām eko yadā patiḥ /
⁷¹daśāṣaṭtryahaikāhaṃ prasave sūtakam bhavet // 17

⁷²yajñakāle vivāhe ca ⁷³daivayoge tathaiva ca /
hūyamāne ⁷⁴tathā cāgnau ⁷⁶nāśaucam naiva sūtakam // 18

svasthakāle tv idam ⁷⁷sarvam ⁷⁸aśaucam ⁷⁹parikīrtitam ⁸⁰ /
āpadgatasya sarvasya sūtake 'pi ⁸¹na sūtakam // 19

⁸²iti dākṣe dharmasāstre ṣaṣṭho 'dhyāyaḥ //

66. A B C D E G H I J whole verse omitted.
67. F M S U tataḥ.
68. F M S U aṅgasparśo.
69. J whole verse omitted.
70. A omitted.
71. D E daśāha ṣaṭ tryaha ekāho; F K L M S U daśaṣaṭtryaham ekāhaḥ; H I daśāhaḥ ṣaṭ trihaikāha.
72. A D E G whole verse omitted.
73. B C G H J devabhāge; F devayāge; K L M S U deśabhaṅge.
74. J sūyamāne.
75. I J tathaivāgnau; K L M S U tathāgnau.
76. F nāśaucam nāpi sūtakam; H I J nāśaucam na ca sūtakam; K L nāśaucam mṛtasūtake; M S U ca nāsau ca mṛtasūtake.
77. B C tathā.
78. B sarve.
79. B C sūtakam.
80. A D E G H I J K L whole line omitted.
81. A D E G H I J K L M S U na tu.
82. A B C D E G H I J colophon omitted; K iti dākṣe ṣaṣṭho 'dhyāyaḥ.

SAPTAMO 'DHYĀYAḤ

¹loko² ³vaśikṛto yena⁴ ⁵yena cātmā ⁶vaśikṛtaḥ /
⁷indriyārtho⁸ jito⁹ yena¹⁰ taṃ ¹¹yogaṃ prabravīmy aham // 1

¹²prāṇāyāmas¹³ tathā dhyānam ¹⁴pratyāhāras tu dhāraṇā¹⁵ /
tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate // 2

¹⁶nāraṇyasevanād¹⁷ yogo ¹⁸nānekagranthacintanāt /
¹⁹vratair yajñais ²⁰tapobhir vā na yogaḥ kasyacid bhavet // 3

²¹na ca ²²padmāsanād yogo na ²³nāsāgranirikṣaṇāt /
na ca ²⁴śāstrātiriktena ²⁵śaucena sa bhavet²⁶ kvacit // 4

1. A J whole verse omitted.
2. D E loke.
3. B C F G vaśikṛtā; K vaśikṛtaṃ.
4. B C G H I yais tu; D E yas te.
5. B C G yair ātmā ca; H I te yenātra; L yas tu lokair-.
6. H I vaśikṛtāḥ; L vaśikṛtaṃ.
7. B whole line omitted.
8. C G indriyārthas-; D E indriyāṇām; F indriyārthaṃ; H indriyārthā-; K indriyārthe.
9. C G tapas; D E tatas; F atas; H -naḥ; K jite.
10. C D E G teṣām; F H I tasya.
11. C F G H I yogaṃ vakṣyāmy aśeṣataḥ; D E yogaṃ vakṣyāmi tattvataḥ; K L tasya yogaṃ bravīmy aham.
12. A D E J whole verse omitted.
13. K L pratyāhāras-.
14. B C F G H I pratyāhāropa-; K L prāṇāyāmotha.
15. B dhāraṇām.
16. J whole verse omitted.
17. C D E nāraṇyasevayā; H nāraṇye.
18. A nānekāgraṃ vicintanāt; B nānekacittagranthanāt; D E H I K nānekagranthavistarāt.
19. H vrata yajñe.
20. D E M S U tapobhiś ca.
21. J whole verse omitted.
22. M S U pathyaśanād.
23. A B C D E K nānāśāstranirikṣaṇāt.
24. D E H I śāstrātirekeṇa.
25. A C na ca śauce; D E na śokena; H I L śaucena.
26. C F G H I bhavati; D E bhayaṃ; K bhavataḥ.

²⁷na maunamantrakuhakair anekaiḥ sukr̥tais²⁸ tathā²⁹ /
³⁰lokayātrābhīyuktasya ³¹na yogāḥ kasyacid bhavet // 5

³²abhiyogāt tathābhyāsāt ³³tasminn eva ³⁴tu niścayāt /
 punaḥ³⁵ ³⁶punaś ca nirvedād yogāḥ sidhyati yoginaḥ³⁷ // 6

³⁸ātmacintāvinodena ³⁹śaucena kriḍanena ca /
⁴⁰sarvabhūtasamatvena yogāḥ sidhyati nānyathā // 7

⁴¹yaś cātmani rato nityam⁴² ⁴³ātmakriḍas tathaiva ca⁴⁴ /
⁴⁵ātmānandaś ca satatam ātmany eva ⁴⁶samāhitaḥ⁴⁷ // 8

27. **A B** na maunamantrakuharair aneke; **D E** so 'sau na mitrakuhare anekeka; **H** na maunamantrakuhakair anekaiḥ kasya; **I** na maunatantraḥ kuṃbhakair anekaiḥ.
 28. **A** śūrutais; **B** susutais; **C G** kusṛtais; **D E** sutais; **I** sukr̥tis.
 29. **J** whole verse omitted.
 30. **A B D E H I** yogaśāstrābhīyuktasya; **M S U** lokayātrābhīyuktasya.
 31. **F M S U** yogo bhavati kasyacid.
 32. **J** whole verse omitted.
 33. **H** asminn eva; **L** tathā naiva.
 34. **A B C** suniścayāt; **D E** suniścaye.
 35. **C** omitted.
 36. **H I K L** punar a-.
 37. **A B C D E F G H I K L M S U** nānyathā.
 38. **A B C D E G I J** whole verse omitted.
 39. **H** śaucakriḍanam eva; **K L** śrautakriḍanakena; **M S U** śaucakriḍanakena.
 40. **H** sarvasvasamatvena.
 41. **A** yaś cātmani yuto; **B C D E F G** yaś cātmamithuno; **H I** adhyātmaratir- evam; **K L** yaś cātmani sthito.
 42. **H I** syāt.
 43. **G** ātmakriḍāt-; **K** ātmakriḍā.
 44. **J** whole verse omitted.
 45. **D E** ātmānandakṛt; **M S U** ātmaniṣṭhaś ca.
 46. **D E** śubhānvitam; **L** subhāṣitam; **M S U** svabhāvataḥ.
 47. **I** whole line omitted.

⁴⁸tataś caiva svayaṃ tuṣṭaḥ ⁴⁹santuṣṭo nānyamānasaḥ⁵⁰ /
⁵¹nityaṃ caiva sūtrpto yo ⁵²yogas tasya prasidhyati // 9

⁵³supto 'pi yogayuktaḥ syāj ⁵⁴jāgras caiva viśeṣataḥ⁵⁵ /
⁵⁶idr̥kceṣṭaḥ smṛtaḥ śreṣṭho ⁵⁷variṣṭho brahmavādinām // 10

⁵⁸yaś tv ātmavyatirekeṇa dvitīyaṃ ⁵⁹naiva paśyati⁶⁰ /
⁶¹brahmabhūtaḥ ⁶²sa evaṃ hi dakṣapakṣa udāhṛtaḥ // 11

⁶³viśayāsaktacitto⁶⁴ hi ⁶⁵kaścid yogam⁶⁶ na vindati /
 yatna ⁶⁷viśayāsaṅgam tasmād yogi⁶⁸ vivarjayet // 12

48. **A** ratasyaiva vitṛṇasya; **B** rataś caivāpatr̥ptaś ca; **C G** asminn eva sūtr̥ptasya; **D E F** ātmany eva sūtr̥ptasya; **H K** tataś caiva tu sūtr̥ptaḥ; **M S U** rataś caiva svayaṃ tuṣṭaḥ.
 49. **A B D E** santuṣṭānanyacetasaḥ.
 50. **I J** whole verse omitted; **K L** first half omitted.
 51. **A B C D E** ātmany eva sūtr̥ptasya; **G** ātmany eva sūtr̥ptaś ca; **H** ātmanaiva susantuṣṭe sya; **F M S U** ātmany eva sūtr̥pto 'sau.
 52. **A B C D E G H** yogāḥ siddhyati nānyathā.
 53. **B C G** svapne 'pi yo 'bhīyuktaś ca; **F** supto 'pi yogayuktaś ca; **K** svapne 'pi yogayuktaḥ syāj; **H** svapne 'pi yogayuktasya.
 54. **C G** jāgraiś caiva; **F** jāgrataiva; **H** jāgrato 'pi; **K** jāgrac caiva; **L** jāgrataś ca; **M S U** jāgrac cāpi.
 55. **A D E I J** whole verse omitted; **H** second half omitted.
 56. **B** idr̥k cakreṣṭaḥ; **G** idr̥k cakre; **L** idr̥k kṛṣṭaḥ.
 57. **B G K L** vasiṣṭho; **F M S U** gariṣṭho.
 58. **A D E** ātmano vyatirekeṇa; **F H** yatrātmavyatirekeṇa; **M S U** ya ātmavyatirekeṇa.
 59. **H** yo na.
 60. **B J** whole verse omitted; **I** ends here.
 61. **D** brahmabhūtasya; **K** brahmabhūtaḥ; **L** brāhmibhūta; **M S U** brahmibhūya.
 62. **C G** sa vijñeyo; **D** na hi; **F H** sa eveha.
 63. **A D E H J** whole verse omitted.
 64. **B** viśayāsaktasya vittaika.
 65. **F M S U** yatir.
 66. **F M S U** mokṣam.
 67. **K** viśayāsaṅgas; **L** viśayāsanna; **M S U** viśayāsaktiṃ.
 68. **L** yogam.

⁶⁹viṣayendriyasamyogam⁷⁰ kecid yogam vadanti vai⁷¹ /
adharmo ⁷²dharmabuddhyā tu gr̥hitas⁷³ tair apaṇḍitaiḥ // 13

⁷⁴ātmano manasaś caiva⁷⁵ samyogañ ca⁷⁶ ⁷⁷tathāpare /
⁷⁸uttānāmanaso hy ete kevalam ⁷⁹yogavañcitāḥ // 14

⁸⁰vṛttihinam manah kṛtvā ⁸¹kṣetrajñe ⁸²paramātmani /
ekikṛtya vimucyeta ⁸³yogayuktah sa ucyate // 15

kaśāya⁸⁴ mohavikṣepa-lajjā⁸⁵ ⁸⁶śaṅkādicetasah⁸⁷ /
⁸⁸vyāpārās tu ⁸⁹samākhyātās tām jivā ⁹⁰vaśam ānayet // 16

69. J whole verse omitted.
70. A D E viṣayendriyasamyogā; B L viṣayendriyasamyogāt; H viṣayendriyasamyogo;
MSU viṣayendriyasamyogah.
71. D E ye; K L M S U hi.
72. A B D E K L M S U dharmarūpeṇa.
73. D E gr̥hitvā tu; MSU gr̥hitam.
74. J whole verse omitted.
75. K L M S U manas cātmanas caiva.
76. D E tu; F tat.
77. D E yathā param; F tataḥ param; K tathā paraiḥ.
78. B utpannamanaso hy ete; D E uttānamunayo hy ete; F uktānām manaso hy ete;
K uktānāmadhikasyete; L uktānām api kṛtye ca.
79. H lokavañcakāḥ; L yogavañcitāḥ.
80. H second half omitted; J whole verse omitted.
81. A B C F G M S U kṣetrajñam.
82. H brahmaṇi nyaset.
83. A B C D E F G M S U yogo 'yam mukhya; K yogamukhyah sa.
84. A kaśāyah; D E K kāśāya; G kaśāyam; L kaśāyo.
85. A D E L bhayā; K tathā.
86. D E śaṅkāvicetasah; F hitacetasaḥ; K śaṅketacetasaḥ; L śaṅkitacetasaḥ.
87. H J whole verse omitted.
88. A F G vyāpārāsu-
89. A G samākhyātās tair hinam; B samākhyātās tair hitam; C samākhyātās te hina; D E samā-
khyāto tena tvam; F samākhyātās tadhīnam; K samākhyātās te hina; L samākhyātās tair
hinam.
90. K ca samāpayet; L vaśamām bhavet.

⁹¹kuṭumbaiḥ⁹² pañcabhir grāmyaiḥ⁹³ śaṣṭhas⁹⁴ tatra⁹⁵ mahattamaḥ⁹⁶ /
devāsuraṇaṣṭyaiś ca⁹⁷ ⁹⁸sa jetum naiva⁹⁹ śakyate // 17

¹⁰⁰balena pararāṣṭrāṇi gr̥hṇan sūras tu nocyate /
jito yenendriyagrāmaḥ sa sūrah kathyate budhaiḥ // 18

¹⁰¹bahirmukhāni sarvāṇi kṛtvā ¹⁰²cābhimukhāni vai /
¹⁰³sarvañ caivendriyagrāmaṇ ¹⁰⁴manas cātmani yojayet¹⁰⁵ // 19

¹⁰⁶sarvabhāvavinirmuktaḥ¹⁰⁷ ¹⁰⁸kṣetrajñam brahmaṇi nyaset /
etad dhyānañ¹⁰⁹ ca¹¹⁰ yogaś ca ¹¹¹śeṣo 'nyo ¹¹²granthavistarah // 20

¹¹³tyaktvā viṣayabhogāṃś ca ¹¹⁴mano niścalatām gatam¹¹⁵ /
¹¹⁶ātmaśaktisvarūpeṇa samādhiḥ ¹¹⁷parikirtitah // 21

91. H J whole verse omitted.
92. A F indriyaiḥ; D E pañcabhiḥ; L kuṭumbam.
93. A B F G L grāmaḥ; K prāptaḥ.
94. B C G ṣaṣṭham; K ṣaḍbhiḥ; L khaḍbhis.
95. K svasya; L tasya.
96. A mahattarah B C G mahattamaḥ; E F M S U °tarah; H °taraiḥ.
97. A D E -r vā; F -ḥ sa.
98. A samjñātum; D E samjñānam.
99. E caiva.
100. A D E H J K whole verse omitted.
101. H J whole verse omitted.
102. B G cāntamukhāni.
103. A D E tathā sarvendriyagrāmaḥ; B C G K L manasaivendriyagrāmaḥ; F mana-
syaivendriyāny.
104. A yatrātmani.
105. A niyojayet.
106. J whole verse omitted.
107. A B C D E F G sarvabhāvavinirmuktaḥ; H vṛttihinam manah kṛtvā; K sarvabhāvavi-
nirmukto; L sarvabhāvavinirmukte.
108. H kṣetrajñam; K kṣetrajñā.
109. B C D E G H K jñānam.
110. A F jñānam ca; B C D E G H ca dhyānam ca; K yathā dhyānam; L tathā jñānam.
111. F K L śeṣas tu; M S U śeṣāḥ syur.
112. MSU granthavistarāḥ.
113. A B C D E G H I J whole verse omitted; F second half omitted.
114. F tu.
115. L gataḥ.
116. L tatrātma-
117. K parivartitah.

¹¹⁸caturṇāṃ ¹¹⁹¹²⁰sannikarṣeṇa ¹²¹yat phalaṃ ¹²²tad aśāśvatam /
dvayos tu sannikarṣeṇa śāśvatam ¹²³dhravam akṣayam // 22

yan nāsti sarvalokasya tad astīti virudhyate ¹²⁴ /
kathyamānaṃ ¹²⁵tadanyasya hr̥daye ¹²⁶nāvatiṣṭhate // 23

¹²⁷svayaṃ vedyam ¹²⁸hi ¹²⁹tad brahma kumārīmaithunaṃ ¹³⁰yathā ¹³¹ /
ayogī naiva jānāti ¹³²jātyandho ¹³³hi yathā ghaṭam // 24

¹³⁴nityābhyasanaśīlasya ¹³⁵¹³⁶svayaṃ vedyam hi tad ¹³⁷bhavet /
¹³⁸tat sūkṣmatvād anirdeśyam ¹³⁹paraṃ brahma ¹⁴⁰sanātanam // 25

118. C second half omitted; H first half omitted; J whole verse omitted.

119. K caturthāni.

120. K ca varṣeṇa.

121. B D E phalaṃ yat; C śāśvatam; H phalayukta; L yat phalaṃ.

122. C padam avyayam; K tad daśāś ca me; H daśānvitam.

123. A B D E G H K L padam avyayam.

124. A tad ucyate; D E ucyate; F nirucyate; K vimucyate.

125. B C F G H K L M S U tathānyasya.

126. A B D E H nāvatiṣṭhati; F nādhitiṣṭhati; L cāvatiṣṭhate.

127. J whole verse omitted, first half reads:

A jānāty ātmani yo brahma sa yogity ucyate budhaiḥ;

D E jānāty ātmani yo brahma saṃyogam hy ucyate budhaiḥ;

128. B C G M S U svasaṃvedyam.

129. F ca.

130. B C G H K -strisukham.

131. B C K tathā.

132. K L jātāndhasya; M S U jātāndho.

133. H hi ghaṭam yathā.

134. J whole verse omitted.

135. A nityābhyasanaśāstrasya; H nityaṃ vyasanaśīlasya; L nityaṃ āsanaśīlasya.

136. C E G svasaṃvedyam; H saṃvedyam; M S U susaṃvedyam.

137. K tathā.

138. D E tatsūkṣmatāṃ ca.

139. A parabrahma.

140. F sanātane.

¹⁴¹budhā hy ābharaṇam ¹⁴²bhāram ¹⁴³¹⁴⁴malam ālepanam yathā ¹⁴⁵ /
manyante ¹⁴⁶¹⁴⁷stri ca ¹⁴⁸mūrkhāś ca tad eva ¹⁴⁹bahu manyate // 26

¹⁵⁰sattvotkṛtāḥ ¹⁵¹¹⁵²surāḥ sarve ¹⁵³viśayais tu ¹⁵⁴vaśikṛtāḥ /
¹⁵⁵kiṃ punaś ca ¹⁵⁶kṣudrasattvair ¹⁵⁷manuṣyair atra kā kathā // 27

tasmāt ¹⁵⁸tyaktakaṣāyeṇa kartavyam daṇḍadhāraṇam /
itaras tu na śaknoti ¹⁵⁹viśayair ¹⁶⁰abhibhūyate // 28

¹⁶¹na sthiraṃ kṣaṇam apy ekam ¹⁶²udakam hi ¹⁶³yathormibhiḥ /
vātāhataṃ tathā cittam tasmāt ¹⁶⁴tatra na viśvaset // 29

141. J whole verse omitted.

142. A budhāś ca bharaṇam; D E yudhyā yātaraṇam; F M S U budhas tv ābharaṇam;
H vṛthāśyābhāṣaṇam; L mudhā hy ābharaṇam.

143. F M S U bhāvam.

144. F K L M S U manasālocanam.

145. A B C D E G K L tathā.

146. A D E etad eva; C H K L M S U manyate.

147. A D E striyo.

148. A mūrkhā manyante; D E sūkṣmaṃ manyeti; H mūrkhasya tathaiva; L śūdraś ca tad eva.

149. A bahu nānyathā; D E bahunāṃ tathā.

150. J whole verse omitted; K second half omitted.

151. A satyoktayaḥ; D E satotkrṣṭās; K satvotkarṣa-.

152. A D E F H surāste 'pi; K turā ye ca; L surā ye ca; M S U sarāś cāpi.

153. B C G viśayaiś ca; K L viśayais te; M S U viśayeṇa.

154. A C G H viśayikṛtā.

155. B C G pramāḍini; F K M S U pramāḍibhiḥ; L capalaiḥ.

156. A D E kṣudrasatvās tu; B C G kṣudrasatve; H kṣudrasatvais tu; L alpaiḥ satvais ca.

157. A mānuṣeṣv atra; B C G manuṣye cātra; D E manuṣyais tatva; L manuṣyais tatra.

158. H pakvakaṣāyeṇa.

159. D E viśayi.

160. A paribhūyate; D E parigiyate; H hiyate yataḥ.

161. A B C D E G H J K whole verse omitted.

162. L nāsti rakṣaṇam apy ekam.

163. F ca.

164. F M S U tasya.

¹⁶⁵tridaṇḍivyapadeśena¹⁶⁶ jīvanti bahavo narāḥ¹⁶⁷ /
¹⁶⁸yas tu brahma¹⁶⁹ na jānāti ¹⁷⁰tridaṇḍārho bhaven na saḥ // 30

¹⁷¹brahmacaryaṃ sadā rakṣed aṣṭadhā maithunaṃ¹⁷² prthak /
 smaraṇaṃ kirtanaṃ keliḥ¹⁷³ prekṣaṇaṃ guhyabhāṣaṇaṃ // 31

¹⁷⁴saṅkalpo 'dhyavasāyaś ca ¹⁷⁵kriyāniṣpattir eva ca /
 etan maithunaṃ aṣṭāṅgaṃ pravādanti maṇiṣiṇaḥ // 32

¹⁷⁶na dhyātavyaṃ¹⁷⁷ na vaktavyaṃ¹⁷⁸ na śrotavyaṃ¹⁷⁹ kadācana¹⁸⁰ /
 etaiḥ ¹⁸¹sarvaiḥ susampanno yatir bhavati netaraḥ¹⁸² // 33

165. **JK** whole verse omitted.

166. **A** tridaṇḍavyapadeśena; **D E** triveṇavyapadeśena; **H** tridaṇḍaliṅgaṃ āśritya; **M S U** tridaṇḍavyapadeśena.

167. **A D E H L** dvijāḥ; **B C G** janāḥ.

168. **A B C D E G H K L M S U** yo hi.

169. **C** vrati.

170. **A** na tridaṇḍi grhi hi saḥ; **C** tridaṇḍi na sa ucyaṭe; **D E** tridaṇḍi sahitiṭi ca; **F** na tridaṇḍo hi sa smṛtaḥ; **L** nāsau tridaṇḍam arhati.

171. **A B C D E G H J K** whole verse omitted.

172. **F** rakṣaṇaṃ; **L** lakṣaṇaṃ.

173. **L** keliṃ.

174. **A B C D E G H J K** whole verse omitted.

175. **F** kriyānirvṛtiḥ.

176. **JK** whole verse omitted.

177. **A B C D E F G H L** nādhetaṇḍavyaṃ.

178. **G** gantavyaṃ; **H** kartavyaṃ.

179. **M S U** kartavyaṃ.

180. **A** kadācana; **F L** kathamcana; **H** na kaṃcana.

181. **A C L** sarvaiḥ suniṣpanno; **B** sarvais tu sampanno; **D E** sarvasu niṣpanno; **G** sarvais tu sampanno; **H** sarvaiḥ suniṣṭantaiḥ.

182. **H** nānyathā.

¹⁸³pārivrajyaṃ gṛhītva¹⁸⁴ ca¹⁸⁵ ¹⁸⁶yas tv adharmaṇa tiṣṭhati /
¹⁸⁷śvapadenāṅkayitvā taṃ¹⁸⁸ ¹⁸⁹rājā śighraṃ pravāsayet // 34

¹⁹⁰eko bhikṣur¹⁹¹ yathoktas¹⁹² tu ¹⁹³dvau caiva mithunaṃ smṛtam¹⁹⁴ /
 trayo¹⁹⁵ ¹⁹⁶grāmas tathā khyāta ūrdhvan tu¹⁹⁷ ¹⁹⁸nagarāyate // 35

¹⁹⁹nagaraṃ²⁰⁰ hi²⁰¹ na kartavyaṃ²⁰² grāmo vā mithunaṃ²⁰³ tathā /
 etat trayam²⁰⁴ prakurvāṇaḥ svadharmāc²⁰⁵ cyavate yatiḥ // 36

²⁰⁶rājavārtā tathā teṣāṃ²⁰⁷ ²⁰⁸bhikṣāvārtā parasparam /
 snehapaīśunyaṃ mātṣaryam²⁰⁹ sannikarṣaṇaṃ na saṃśayaḥ // 37

183. **JK** whole verse omitted.

184. **H** parivrajyānyahitvā.

185. **A B C D E F G H L** tu.

186. **A C D E** yaḥ svadharmāṇa tiṣṭhati; **B F G** yaḥ svadharme na tiṣṭhati; **H** yaḥ sve dharme na tiṣṭhati; **M S U** yo dharme nāvatiṣṭhate.

187. **A** śvapadenāṅkuśātvā; **D E** svapayenāpayed rājā.

188. **A** tu; **G** tāṃ.

189. **D E** rāṣṭrāc chighraṃ.

190. **F** first half omitted; **JK** whole verse omitted.

191. **D E** yebhir yantu.

192. **L** yathoktaṃ.

193. **B C G** dvau bhikṣū; **H** dve caiva.

194. **A D E** tathā.

195. **L** tribhir.

196. **A** grāmaḥ samākhyātāḥ; **B G** grāmasamākhyāta; **C** grāmaḥ samākhyāto; **D E** grāmaṃ samākhyātāṃ; **H** grāmāḥ samākhyātāḥ; **L** grāmasamākhyā tu.

197. **A D E H** hi.

198. **L** nagarāyataḥ.

199. **JK** whole verse omitted; **H** whole verse as:
 na mithunaṃ hi kartavyaṃ grāmo vā nagaraṃ tathā.

200. **D E** nagare.

201. **A** omitted.

202. **D E** grāmo 'pi; **L** grāmaś ca.

203. **D E** nagaraṃ.

204. **F** tu.

205. **H** pracyavanti te.

206. **A J K** whole verse omitted.

207. **D E** rājavārtā hi teṣāṃ tu; **F H L M S U** rājavārtādi teṣāṃ tu.

208. **H** bhikṣur vārtā.

209. **F G M S U** sannikarṣād asaṃśayaṃ.

²¹⁰lābhapūjānimittam²¹¹ hi²¹² vyākhyānam²¹³ śiṣyasāṅgrahaḥ /
ete²¹⁴ cānye ca bahavaḥ²¹⁵ prapañcāḥ kutapasvinām // 38

²¹⁶dhyānam²¹⁷ śaucam²¹⁸ tathā bhikṣā nityam ekāntaśīlatā /
bhikṣoś catvāri karmāṇi pañcamo²¹⁹ nopapadyate // 39

²¹⁸tapojapaiḥ²¹⁹ kṛśībhūto²²⁰ vyādhitō²²¹ 'vasathāvahāḥ /
vṛddho²²² gṛahagrhitāś ca²²³ yāś cānyo vikaleṇ²²⁴ // 40

²²⁵nirujāś ca yuvā caiva bhikṣur²²⁶ nāvasathāvahāḥ /
sa²²⁷ dūṣayati tat sthānam²²⁸ budhān piḍayatīti ca // 41

²²⁹nirujāś ca yuvā caiva brahmacaryād vinaśyati /
brahmacaryād²³⁰ vinaśtas tu²³¹ kulam gotraṇi ca nāśayet // 42

210. A J K whole verse omitted.

211. D E nābhīpūjārabhihitam; H lābhapūrvanimittam.

212. C G H tu; D E omitted.

213. D E śatrusannidhau.

214. E iti.

215. D E F H prapañcās tu tapasvinām.

216. J K whole verse omitted.

217. B C D E G H L pañcamah.

218. J K whole verse omitted.

219. A tapo japah; F tapobhir ye; J japais taptaiḥ; L vratair yajñaiḥ.

220. A kṛśīkṛtva; B C D E G kṛśībhūtā.

221. B C D E G vyādhitāvasathād bahiḥ; F vyādhitāvasathārhatāḥ; H vyādhitō [vā] sadārakah;
L rāgi cāvasathārhakah.

222. A B C F G H vṛddhā; D E edhi.

223. A B C D E G H gṛahagrhitāś tu; F rogagrhitāś ca.

224. A B C D E G H ye cānye; F ye vānye; L mattonya-.

225. A B C D E G J K L whole verse omitted.

226. F -sthārhatāḥ; H -sadārhaḥ.

227. H na.

228. F vṛddhādin piḍayatīti; H prathāḥ samprapiḍayet.

229. A D E H J K whole verse omitted.

230. B C F G vinaśtas ca; M S U vinaśte tu.

231. M S U kulāni caiva tu.

²³²vasann āvasathe²³³ bhikṣur maithunam yadi sevate²³⁴ /
²³⁵tasyāvasathanāśaḥ syāt kulāny²³⁶ api nikṛntati²³⁷ // 43

²³⁸āśrame tu²³⁹ yatir yasya²⁴⁰ muhūrtam api²⁴¹ viśramet²⁴² /
kiṃ tasyānyena dharmeṇa²⁴³ kṛtakṛtyo²⁴⁴ 'bhijāyate // 44

²⁴⁵sañcitam²⁴⁶ yad gṛhasthena²⁴⁷ pāpam²⁴⁸ āmarāṇāntikam /
²⁴⁹tat sarvaṃ nāśayet pāpam ekarātroṣito yatīḥ // 45

²⁵⁰dhyānayogapariśrāntam²⁵¹ yas tu bhojayate yatim²⁵² /
nikhilaṃ bhojitam tena²⁵³ trailokyam sacarācaram // 46

²⁵⁴yasmin deśe vased yogi²⁵⁵ dhyānayogavicakṣaṇaḥ /
²⁵⁶so 'pi deśo bhavet pūtaḥ kiṃ punas tasya bāndhavāḥ // 47

232. A D E J K whole verse omitted.

233. C yāśasāvasathe; F yasya tv āvasathe.

234. F sevyate.

235. F H L M S U -nāthasya.

236. F H L M S U mūlāny.

237. H sa kṛntati.

238. A D E H J whole verse omitted.

239. B āśrameṣu; C nāśrame tu.

240. H yas tu.

241. H iva.

242. L tiṣṭhati.

243. H -ānyena kṛtyena; L -karmanānyena.

244. F H hi jāyate; L bhaven narah.

245. A D E J K whole verse omitted.

246. S U sammitam.

247. H gṛhasthasya.

248. F ātmāni ābdikam; L cāsubbhakarmanī.

249. B C G nirharaty eva tat sarvaṃ; H nirdahaty eva tat sarvaṃ; M S U sa nirdahati tat sarvaṃ.

250. B anāśrama-; C aṣṭāśrama-; G apaśrama-.

251. G pariśrānte.

252. A D E J K whole verse omitted.

253. H ity evam.

254. A D E H J K L whole verse omitted.

255. C G dhyāyī yoga-.

256. G so 'bhi.

²⁵⁷dvaitaṃ ²⁵⁸caiva tathādvaitaṃ dvaitādvaitaṃ tathaiva ca /
na dvaitaṃ nāpi cādvaitaṃ ity etat pāramārthikam // 48

²⁵⁹nāhaṃ ²⁶⁰naivānyasambandho brahmabhāvena bhāvitaḥ /
idr̥śyāyāṃ avasthāyāṃ ²⁶¹avāpyaṃ ²⁶²paramaṃ padam // 49

²⁶³dvaitapakṣaḥ ²⁶⁴samākhyāto ²⁶⁵ye 'dvaite tu vyavasthitaḥ /
advaitinaṃ pravakṣyāmi yathā śāstrasya ²⁶⁷niścayaḥ ²⁶⁸// 50

²⁶⁹atrātmavyatirekeṇa dvitīyaṃ ²⁷⁰naiva paśyati ²⁷¹/
ataḥ ²⁷²śāstrānyadhiyante śrūyante ²⁷³granthavistarāt // 51

²⁷⁴dakṣaśāstre purā ²⁷⁵proktam ²⁷⁶āśramapratipādanam /
adhiyante tu ye viprās te yānti amaralokatām // 52

257. A D E J K whole verse omitted; F first half omitted.

258. H dvaitaṃ caitat; B C G advaitaṃ ca.

259. A D E H J K L whole verse omitted.

260. B C G dvaitaṃ ca sambandho; F naiva tu sambandho.

261. F tv avasthāyāṃ.

262. B C F G avāptaṃ.

263. A D E J K whole verse omitted; F omitted after: ye.

264. B C F G H L dvaitapakṣaḥ; M dvaitapakṣe.

265. M samasthā.

266. B G dvaitaṃ ye 'pi samāśritāḥ; C dvaipakṣe 'pi samāśritāḥ; H yad dvaite tu vyavasthitaḥ;
L yaṃ dvaitaṃ samavasthitaṃ.

267. F H M S U dharmāḥ; L dharmasya.

268. F M S U suniścitaḥ; H suniścitaṃ.

269. M S U tat-.

270. H M S U yadi.

271. A D E F J K L whole verse omitted.

272. H tat tac-; M S U tataḥ.

273. G H granthavistarāḥ; M S U granthasañcayāḥ.

274. A B C D E F G H J K whole verse omitted.

275. L dakṣe śāstre purā; M S U dakṣaśāstraṃ yathā.

276. M S U aśeṣāśramam uttamam.

²⁷⁷ya idaṃ paṭhate bhaktyā śṛṇuyād vāpi mānavah ²⁷⁸/
²⁷⁹sa putrapautrapaśumān ²⁸⁰kīrtiṇ ca samavāpnuyāt // 53

²⁸¹śrāvayitvā tv idaṃ śāstraṃ śrāddhakāle ²⁸²dviyottamaḥ /
akṣayaṃ bhavati śrāddham ²⁸³pitṛbhyaś copajāyate // 54

²⁸⁴iti dākṣe dharmasāstre saptamo 'dhyāyaḥ

²⁸⁵samāptā ceyaṃ dakṣasamhitā //

277. A C D E F H I J K whole verse omitted.

278. B ya idaṃ ca paṭhet śāstraṃ viprebhyaś ca prayacchati; G ya idaṃ paṭhate śāstraṃ
viprebhyaś ca prayacchati; L ya idaṃ paṭhate bhaktyā śṛṇuyād yo 'timānavah; M S U idaṃ
tu yaḥ paṭhet bhaktyā śṛṇuyād adhamo 'pi vā.

279. B G sarvapāpaviśuddhātmā brahmaloke mahiyate.

280. L kīrtanaṃ samavāpnuyāt.

281. A B C D E F G H J K whole verse omitted.

282. M S U 'pi vā dvijaḥ.

283. L pitṛbhya upatiṣṭhate.

284. A B C D E F G H J K colophon omitted.

285. A iti dakṣasmṛtiḥ / oṃ / śubhaṃ bhavatu / lekhakapāṭhakayoś ca maṅgalam astu.

CHAPTER ONE

Salutation to Lord Gaṇeśa.

There was a king named Dakṣa. He had the knowledge of the essence of all scriptures. He was the best among those having knowledge of the *Vedas* and profoundly learned in all lores. 1

Dakṣa has composed this treatise for the benefit of the celibate, the householder, the forest-dweller and the ascetic. 2

One is an infant from birth till the age of eight years and is to be treated as a foetus expressing oneself just by gestures. 3

During this period (of infancy) until one is initiated there is no harm in what he eats or does not eat, what he drinks, what he speaks or does not speak or (even if) he tells lies. 4

There is harm in performing prohibited acts only in the case of the initiated. One lacks manners till one becomes sixteen years old. 5

So long as one studies the *Vedas* and observes the rules laid down therein, one is known as a celibate (*brahmacārin*). One becomes an initiated householder after one's course of holy study is over. 6

In the scriptures two categories of celibate have been enumerated by the wise: one is that who wishes to pass on to the state of a householder and the other is one who continues with his spiritual preceptor and vows lifelong abstinence and chastity. 7

One who, after living as a householder, takes up to celibacy again and does not spend his life as a forest-dweller or an ascetic, is deprived of (the efficacies of) all orders of one's life. 8

A twice-born should not remain without an order of life even for a moment. Living without any order of life he has to perform expiation. 9

One, who is deprived of an order of life, does not get the fruits of muttering prayers, performing sacrifices, giving away alms and self-study even if one is engaged in them and practises them. 10

There is a direct order, not a reverse one of the three (orders, i.e. the householder, the anchorite and the ascetic). There is no greater sinner than one who enters into them in their reverse order. 11

A celibate is identified by a girdle, an antelope skin and a staff; a householder by sacrifices to gods etc. and an anchorite by the (enlarged) nails and hair. 12

An ascetic is identified by the three staffs (tied together so as to form one). Thus the identity of all the orders is separate. One who does not bear these signs is just an atoner and not one belonging to a particular order. 13

Whatever has been said (about the different orders of life) has been said in accordance with the duties (of these orders). Dakṣa himself has narrated (all this) for the benefit of the twice-born. 14

Thus ends Chapter One of the code of laws laid down by Dakṣa.

CHAPTER TWO

(Now) I shall narrate for the benefit of the twice-borns all that which has to be performed by them after getting up every morning. 1

Becoming free from his routine duties, which are desired but not despicable, a *brāhmaṇa* should not sit at leisure from sunrise till sunset. 2

A twice-born who performs duties of others giving up his own, either out of ignorance or out of greed, falls (from his position) on account of this. 3

Here is described separately his duty in the first, second, third, fourth, fifth, sixth, seventh and eighth part of a day. I shall also discuss in detail what is his duty in these parts. 4-5.

At the break of dawn one should perform purification according to the rules. Then one should take bath preceded by the cleansing of the teeth. 6

The body having the nine outlets and being very dirty oozes out (impurities) day and night. It becomes pure by the morning bath. 7

The organs get wet and perspire during sleep. At that time the higher and the lower limbs become equally impure. 8

A person getting up from sleep is full of saliva and sweat. He should not perform any act such as muttering prayers, offering sacrifices and the like without taking a bath. 9

A *brāhmaṇa*, who always performs morning ablutions after getting up in the morning, gets rid of the sin incurred in all the births within three years. 10

The bath taken everyday at the break of the day when the sun has risen and there is twilight is equal to an offering for Prajāpati and it is the destroyer of all the sins. 11

The morning ablution is highly spoken of, because it produces fruits - seen and unseen. One who performs morning ablutions becomes pure and is fit for all deeds like muttering prayers, etc. 12

Immediately after bathing, is prescribed sipping of water. In this manner one who has sipped water attains the purity. 13

After washing the feet and the hands one should sip thrice the water seeing it (carefully) and one should cleanse the mouth washing it twice with the root of the thumb. 14

First one should sip the water thrice, then one should rinse the mouth and then one should sprinkle water on the feet. Thus (all the) limbs should be rinsed. 15

Then one should touch the nose with the thumb and the index finger and one should touch the eyes and the ears again and again with the thumb and the ring-finger. 16

One should touch the navel with the little finger and the thumb, the heart with the palm, lastly the head with all (the fingers) and one should touch the arms with the forehead. 17

One, especially a *brāhmaṇa*, who does not perform morning, noon and evening prayers, is (like) a downcaste during his life and takes birth as a dog after his death. 18

One, who does not offer the morning, the noon and the evening prayers, is impure and unfit for all (sorts) of duties. If such a one performs some other act, even that is not fruitful for him. 19

Self-sacrifice is performed at the end of the morning, the noon and the evening prayers. The result produced by the self-sacrifice is not produced by any other means. 20

A sacrifice performed by one of these – a priest, a son, a preceptor, a brother, a sister's son and a son-in-law – is deemed as a self-sacrifice. 21

Thereafter, performing the duties towards the gods one should look at the auspicious (things). The duties towards the gods should be performed in the forenoon, those for men in the noon and those for the manes in the afternoon. These acts should be done by all means. 22

A sacrificial act to be performed in the forenoon, if performed in the evening, does not bear any fruit like copulation with a barren woman. 23

All this should be performed in the first part of the day; in the second part of the day should be done the practice of the *Vedas*. 24

Practice of the *Vedas* is called the best austerity for the *brāhmaṇas*. The

one who practises it with the six auxiliary sciences is known as having performed a sacrifice for the Brahman (*brahmayaājña*). 25

Practice of the *Vedas* is five-fold: first is acceptance of the *Vedas*, followed by their contemplation, their practice, their muttering and their passing over to the disciples. 26

This period (of the second part of the day) is said to be (fit) for the offerings of the fire-sticks, the flowers, the *kuśa* grass etc. The welfare of those who are to be nourished and protected is taken care of in the third part (of the day). 27

Those who are to be looked after include the mother, the father, the preceptor, the wife, the subjects, the distressed, the dependents and the guest who has arrived (without prior notice). 28

Those who are to be nourished and protected include an acquaintance, a kinsman, an injured, an orphan, a dependent and the others who are poor. 29

Maintenance of those who are to be nourished and protected is commended as the means of (attaining) heaven and torturing this class is sure to lead to hell. Therefore, this class is to be maintained by all means. 30

The food, specially efficacious for all beings, should be prepared and offered to the learned; otherwise (failing to do so) one goes to hell. 31

Only that one lives, on whom live a large number of beings. Human beings who fill only their own bellies are (in fact) dead, even if they are (physically) alive. 32

Someone lives for many (others), others live for their (own) family and there is one who lives for oneself, but he cannot be afflicted as he is afflicted with his own stomach. 33

One desirous of his well-being should give (alms) to the poor, the orphans and the important ones; those who do not give alms, live on the fate of others. 34

The real wealth is that which is given to important ones and which is given away in sacrifices; the rest (of the riches) are hoarded for others. 35

In the fourth part (of the day) one should bring the clay for bathing, the sesame, the flowers, the *kuśa* grass etc. and should bathe in the natural water. 36

The bath is said to be of three types - the compulsory, the one performed for a particular purpose and the one performed when desired. Amongst these the compulsory one is again divided into three. 37

The varieties of a bath are called these - the one which wipes out the filth, the one done inside the water with mutterings of sacred formulae and the twilight (evening) bath performed with both of these. 38

A bath in the water, restraining and releasing the breath, worshipping the gods and muttering the verses is sacred to the deity Savitr. 39

(A Gāyatrī is that) the deity of which is Savitr, the mouth is the fire; which consists of three feet; the seer of which is Viśvāmītra and the metre is Gāyatrī. 40

In the fifth part (of the day) is prescribed the giving away, according to merit, the portions (of sacrifices) to the gods, the manes, the human beings and the insects. 41

As the gods, human beings and animals live on a householder every day, so the order of a householder is the best of all the orders. 42

The order of a householder is called the origin of all the three orders (i.e. the student, the forest-dweller and the ascetic). Any decline in this (order of a householder) causes decline in all the three orders also. 43

A trunk lives on the roots, on the trunk depend the branches and the foliage. It is on the destruction of the root alone that the whole (tree) is destroyed. 44

Therefore, a householder is to be protected by all means. He (householder) is always to be revered and respected by a king and all the other three (i.e. by the *brāhmaṇas*, the *vaiśyas* and the *śūdras*). 45

Also a householder is one who acts (as such), it is not by a house (only) that a householder is called as such, nor also by his sons and wife, if he is without his duties as such. 46

One, who does not take a bath, nor does perform a sacrifice, nor does mutter (sacred *formulae*), nor does give charity, becomes indebted to gods etc., and enters into the hell. 47

Only one eats the food, the other one is eaten by the food (itself). Only he who partakes food with others is not eaten by it. 48

The religious householder is one who is always in the habit of partaking (his belonging) with others, who has forbearance, who is pious and devoted to the gods and guests. 49

He who is possessed of the qualities of compassion, modesty, forbearance, faith, wisdom, concentration of mind and gratefulness is called the best among the householders. 50

A householder should partake his (wealth) with others and should enjoy the remnant. After enjoying it with pleasure he makes the eatable perfect. 51

The sixth and seventh (part of the day) should be spent in (studying) history (*itihāsa*, *purāṇas* etc.) and the eighth part (of the day) should be spent in the worldly affairs. Thereafter one should perform the evening prayers. 52

After performing a sacrifice, taking light meal and finishing the domestic affairs, one should do a little self-study. 53

The later two parts of the night should be spent in practising the *Vedas* and the (last) two parts (of the night) be spent in sleep - thus one attains final emancipation. 54

The acts performed with a particular purpose and the desired acts are to be performed as and when they occur; there is no (specific) time prescribed for them. 55

Acting in this world one disappears therein; therefore, one desirous of happiness should perform his duties by all means. 56

Everywhere in the two middle parts (of the day) a *brāhmaṇa* eating the remnants of the oblations and taking sleep does not fail (in his aim). 57

Thus ends Chapter Two of the code of laws laid down by Dakṣa.

CHAPTER THREE

A householder has nine (things like) ambrosia, nine (like) wealth; he has nine (good) deeds and nine bad deeds. 1

His other nine (deeds) are hidden and nine are open; other nine are fruitful and the other nine are fruitless. 2

The other nine (things) are never to be given. Nine groups of nine (things) are (means) for the progress of a householder. 3

I shall tell sweet thing (to be partaken with) on arrival of an important person in the house. One should (at least) offer him these four things, such as (respectful) attention, (affectionate) sight, (pleasant) face and gentle speech. 4

(The host) should (at least) get up (saying) « come here », he should start the conversation with pleasantries, he should be respectful and should follow the guest. One should (at least) do these act with effort. 5

He should also give (the guest) some other things such as the ground, the water, the grass, something to cleanse the feet, the unguents, the seat and the bed. 6

According to one's capacity one should offer him a little food, because no one should be allowed to stay in one's house without taking food. One should offer a beggar (at least) earth and water because they are always (available) in the house. 7

One should perform according to one's capacity the evening bath, muttering (of sacred formulae), sacrifice, self-study, god-worship, and offering made to Viśvadevās, hospitality and water. 8

One should also partake (these things) with gods, manes, human beings, paupers, orphans, devouts, parents and teachers according to their capacity. 9

These nine are the good deeds; also nine are the bad deeds such as lies, sharing bed with other's wife, eating what should not be eaten. 10

Going where one should not go, drinking which one should not drink, committing theft, killing, doing the deeds which are not prescribed in the

Vedas and non-performance of duties towards a friend. These nine are the evil deeds which should always be avoided. These nine are to be concealed with all efforts - (one's) age, wealth, weakness in the family, incantations, cohabitation, medicine, penances, charity and insult. 11-13ab

These nine things are always to be made public by the householders - belongings of necessary things, paying off the loan, charity, study, sale, giving away the daughter, setting free a bull and despicable sin committed in private. 13cd-14.

That, whatever is given away to the parents, the preceptor, the friend, the modest, the benefactors, the poor, the orphan and the important ones, bears fruits. 15

Anything given to the cunning, the panegyrist, the wrestler, the incompetent, physician, the rogue, the knave, the flatterer, the bard and the thief goes waste. 16

These nine things should never be given away, not even in distress - which is ordinarily begged, a trust (made by someone), a pledge, a wife, a friend, wealth, a deposit inherited by succession and which is everything in the family. The foolish person who parts with them has to repent. 17-18

The Goddess of wealth (Śrī) does not forsake in this world as also in the next one a person who has knowledge of the (aforesaid) nine groups of nine and who is practical. 19

One desirous of happiness should see others as one's ownself. Happiness and misery, whether one's own or those of anyone else, are alike. 20

Whatever pleasure or pain is caused to others that deed (good or bad) is caused to (the doer) himself later on again. 21

Without pain where is the wealth, without wealth where is an action, without the action where is a duty and without the duty where is happiness? 22

Every one pines for happiness, which results from the duty. Hence, the duty must always be performed by all the classes with (full) effort. 23

One should do whatever is useful in the next world with the wealth (earned) by just means. The charity should be given according to (the prescribed) laws to the deserving with virtues at a (proper) time. 24

In charity as well as in injury (to anyone) the result is respectively equal, double, thousand-fold and unlimited. 25

The result is equal to the charity given to a non-*brāhmaṇa*; double, if given to one who is a *brāhmaṇa* in name; thousand-fold, if given to a preceptor and unlimited, if given to a (*brāhmaṇa*) profoundly learned in the *Vedas*. 26

In case of the charity given without (prescribed) law and to a non-deserving, not only which is given but the rest of it (which one possesses) also is ruined. 27

One should make a search of one who begs for the alleviation of the misery or for (the benefit of) his family and should give him (according to his capacity). This is the rule with regard to all (types of) charities. 28

The virtues of one who makes an orphan established by the sacred rites like marriage, etc. are innumerable. 29

A person does not acquire that virtue either by offering an oblation to fire, or by a sacrificial rite extending over several days (in spring) which he acquires by making a *brāhmaṇa* established (on a firm footing). 30

One who desires immortality should give to a virtuous whatever is dear to him in the world and whatever is dear to him in home. 31

Thus ends Chapter Three of the code of laws laid down by Dakṣa.

CHAPTER FOUR

The household of a person depends on his wife, if she is according to him own choice. No other period of life equals the one of the householder, if he has an obedient wife, because by her he can attain the fruits of the triad of human life, i.e. the duty, the prosperity and (the desire of) sensual enjoyments. 1

(A wife who) lives according to freedom of her will and who is not checked on account of (excessive) love, becomes out of control later on as an ignored ailment. 2

A wife who is favourable, having pleasing speech, skilled, chaste, sweet-tongued, self-concealing and true to her husband is a divine being and not a human being. 3

For one who has a favourable with the heaven is verily here (on this earth); but for one having wife who is not favourable, this (world) is undoubtedly (like) hell. 4

This mutual affection (between husband and wife) is rarely to be found even in the heaven where one (of the couple) is attached and the one is indifferent; what is more miserable than this (state of affairs)? 5

Living in a household leads to happiness; this happiness depends on the wife. She is the (real) wife who is modest, who can read the mind (of her husband) and who is obedient. 6

The other one (wife) who is always depressed is miserable; there is mutual divergence of thoughts (between such a wife and her husband), particularly of a husband having two wives. 7

A woman is like a leech, because she always exploits a man by the ornaments, clothes, food and even by his well-being. 8

A leech desirous of the blood takes away only it; whereas a woman (takes away) the wealth, the mind, the flesh, the semen and the happiness. 9

A woman is afraid in her childhood, she is licentious in her youth and she cares a fig for her body in her old age. 10

The wife having the virtues of being favourable, ever-happy, skilled, chaste and loyal to her husband is, no doubt, the goddess of wealth. 11

One who is always happy, who is conscious of her position and prestige and who is affectionate towards her husband is the wife (in the real sense of the term), the else one is (just like) old age. 12

It is one, whose disciple, wife, child, brother, friend attendant and dependent are modest, that attains glory in the world. 13

The first (that is affectionate) is the (real) wife, the other one is just to increase the licentiousness. She (the latter one) is only pleasing to see and no virtue is born out of her. 14

If a wife is without any blemishes she is called as religiously (acquired) one, if she is full of blemishes there is no harm in accepting another virtuous woman as a wife. 15

One who divorces a virtuous and a modest wife in her youth, attains womanhood and widowhood (in his next life) after her death. 16

One who disrespects her husband in this world, even if he is a pauper, sickly and foolish, is born in the next birth as a bitch, a female eagle and a female swine. 17

A lady who, on the death of her husband, enters into the fire (of her husband's pyre), becomes worthy of worship in the heaven like Arundhati. 18

As a snakecharmer per force takes a snake out of his hole, so she rescues her husband and remains happy only with him. 19

The children born of the outcaste, those relapsed into the old (bad) way of life, wandering mendicants, and ascetics should be lodged alongwith the outcastes. 20

Thus ends Chapter Four of the code of laws laid down by Dakṣa.

CHAPTER FIVE

Description has been made of purity and impurity, which (respectively) are to be accepted or rejected by the wise. Desiring the well-being (of the mankind), I shall narrate a bit of the specialities of both of them. 1

One should always make efforts for the purity, because purity is said to be the root of a twice-born. All the actions of one without purity and (good) conduct become futile. 2

Purity is said to be of two types - external and internal. The one with earth and water is external and the one of the mind is internal. 3

External purity is superior to impurity, internal purity is superior (even) to that (external one). Pure is one who is pure in both; none else is pure. 4

The clay should be applied once to the penis, thrice to the anus, ten times to the left hand, seven times to both (the hands) and thrice to the feet. 5

Purity of a householder has been narrated, now it is narrated in a sequence in respect of the other three (orders of life). Double of that for the householder, triple of that for the third order and the four times (of the householder) for one belonging to the fourth order. 6

The first (type of) clay is called that which is half a handful; the second and the third are said to be half of it. 7

The same measure is in (relation to) the penis also. By this is purified the one belonging to the three orders (of a householder, an anchorite and an ascetic). This is the purification for the householder. That of the celibates is double of this. 8

Three times of this for the forest-dwellers and four times (of this) for the anchorites. If the clay is not available, the water may be used in the equal measure. 9

The purification may be done by the clay and the water. (In this way) there is neither difficulty nor expenses. Now is described the one who is weak in purity. 10

Different is the purification for day (time), it is different for the night, yet

in the misery is prescribed a different and different one in happiness. 11

Half of the purification required for the day is required for the night, half of this is prescribed during illness and even half of it is (required) during a journey. 12

One desirous of purification should not observe the purification more than what is required. One who does more (purification) than the prescribed is liable to perform expiation. 13

Thus ends Chapter Five of the code of laws laid down by Dakṣa.

CHAPTER SIX

(Now) I shall describe the impurity caused by birth and death. The third (type of impurity) is throughout the life. They are (described) in proper order. 1

There is immediate purification, one (lasting) for one day, two days, three days, and four days; it is also (lasting) for ten days, for a fortnight and for a month. 2

The other (type of purification) lasts till death. The impurity caused by a child-birth lasts for ten fortnights. I shall enumerate them in detail in their order. 3

One who knows thoroughly the *Vedas*, their meaning and also their auxiliaries, their usage and their secret is not afflicted with the impurities. 4

Immediate purity is ordained in respect of the kings, the priests, the initiated ones, the children, those (living) in countries other than their own, those observing penance and those performing sacrifices. 5

A *brāhmaṇa* who has (his own) fire and the *Veda* is purified within a day, one who does not have (his own fire and the *Veda*) and who is even worse (is purified) within two, three, four days. 6

A *brāhmaṇa* is purified within ten days, a king within twelve days, a *vaiśya* within fifteen days and a *śūdra* is purified within a month. 7

For all such persons who take food without taking a bath, without performing a sacrifice, without giving away (charity) and for others like them the impurity is for the (whole) life. 8

It is particularly so for one who is always ill, a miser, an indebted, one who does not perform one's duties, and particularly for one who is henpecked. 9

The impurity of one whose mind is afflicted with evil deeds, who always depends on others and who does not have either faith or renunciation, lasts till one is reduced to ashes (after death). 10

Either there is no impurity (at all) or there is life-long impurity - thus the

impurity has been described according to its respective qualities. 11

Those who have attained impurity on account of child-birth and death become pure by purifying the impurity caused by (another) death. 12

A *brāhmaṇa* conscious of his duties becomes completely pure in ten days and his right to give charity and to receive it, to perform sacrifices and self-study comes back to him. 13

One should give the charity according to rules, because it absolves one of the inauspicious. One who dies after (some) death (in the family) takes birth by the end of the impurity. 14

Thus one performing combined purification is absolved of (all) the previous impurities. Under both these conditions (of impurity caused by child-birth or death) the food of (an impure) family should not be taken for ten days. 15

The twice-born should collect the ashes (of the dead) on the fourth day (of the death of a person). After collection of the ashes is performed the purification of the body. 16

If women have only one husband in the direct order of their caste, then the impurity caused by birth lasts for ten days, six days, three days (or only for) one day. 17

There is no (influence of) impurity caused by birth or death in the event of a sacrifice, marriage, natural event and throwing oblations in the fire. 18

All these impurities have been described for the normal times. No impurity is caused to one even during the impure periods if one is in distress. 19

Thus ends Chapter Six of the code of laws laid down by Dakṣa.

CHAPTER SEVEN

I am talking about the Yoga to one who has conquered the world, who has conquered himself and who has conquered the objects of senses. 1

There are six ingredients of Yoga: inhaling and exhaling of air, meditation, restraining the organs, retentive memory, logic and perfect absorption of thought with the supreme spirit. 2

The concentration of mind (Yoga) is not accomplished by anyone by dwelling in a forest, nor by studying a number of texts, nor by penances, nor by sacrifices and nor by austerities. 3

The Yoga is not attained by sitting in a lotus-like posture (*padmāsana*), nor by concentrating on the tip of the nose, nor by excessive learning of the scriptures and never by purification. 4

The Yoga is not attained either by (observing) silence, by incantations or by jugglery, nor by numerous good deeds, and the Yoga is not attained (also) by one leading a wordly life. 5

The Yoga of the Yogins is attained by perseverance, practice, concentrating on it again and again and by complete indifference to the worldly objects. 6

The Yoga is attained by the entertainment of self-thought, by purification, by playing and by considering all the beings as equal and not by any other means. 7

(The Yoga is accomplished by) one who is always attached to one's ownself, who enjoys in one's ownself, who is happy within one's ownself and one who is absorbed in one's ownself. 8

The Yoga is attained only by one who is happy with himself, satisfied, not of fickle mind, and by one who is always satisfied. 9

One should be engrossed in Yoga even while asleep and more so when one is awake. One with such a disposition is considered to be the best and the supreme among those having knowledge of the Brahman. 10

One who does not see anything else than his ownself and who has become one with the supreme being (accomplishes Yoga); this is the opinion of Dakṣa. 11

Anyone, whose mind is attached to the (worldly) objects, does not attain Yoga. Hence a Yogin should forsake the attachment with the objects by all efforts. 12

Some verily claim that Yoga is the union of the objects with the sense-organs. By such scholars is mistaken the non-duty as duty. 13

Others (claim) that the Yoga is the union of the mind with the soul. Those with uncontrolled mind are only deprived of the Yoga. 14

He, who makes his mind free from (all sorts of) activities and becomes free by making himself one with the supreme soul, is called to have accomplished Yoga. 15

Impurity, ignorance, confusion, shame, doubt etc. of the mind are called the activities. One should control them by overpowering them. 16

By all the five uncouth families (i.e. the sense-organs) the supreme sixth (the mind) can never be conquered (even) by the gods, demons and human beings. 17

He, who takes over the empires of others by capturing them per force, is not called brave. The wise call brave one who has conquered one's sense-organs. 18

One should turn all the senses spreading outside towards one's self. All the senses and the mind should be united to one's ownself. 19

Free from all feeling one should unite the soul with the Brahman. It is (only) this which is meditation, which is Yoga, all the rest is elaborating the text. 20

The mind becomes steady by giving up the objects (of senses) and enjoyments. Complete absorption of thought into the supreme spirit (*samādhi*) is known as a form of the power of the self. 21

The result of all the four (sense-organs except the mind) is not everlasting, but the result of the union of the two (the mind and the intellect) is immortal, steady and never-ending. 22

It is contradiction to say that there exists one which (in fact) does not exist in the world (at all); (but) if one is told like this one does not take it to one's heart. 23

That supreme being is to be perceived by one's ownself like (the enjoyment of) the copulation by the lady. One who is not completely absorbed into the thought of the supreme being does not perceive it like the enjoyment of the copulation by an unmarried girl. A jar is not seen by one blind by birth. 24

That everlasting supreme Brahman is perceived by one who always practises it. It cannot be pointed at, minute as it is. 25

The wise consider an ornament a burden and unguent as filth, but a woman and a fool consider it too much. 26

Even the gods in whom abound the goldy qualities of purity (regarded as the highest of the three qualities) are captivated by the objects of senses. Then what to say in this respect of the human beings having the inferior qualities in them. 27

Therefore, only one who has become pure of the impurity (of mind) can hold a staff (signifying renunciation), because the other one overwhelmed with the objects of senses cannot (hold that staff). 28

As the water tossed by the wind does not become calm even for a moment on account of the ripples, so is the mind (ever unsteady). Therefore, one should not have faith in it. 29

There are many persons who live with the name three-staffed (*tridaṇḍin*), but one who has no knowledge of the Brahman is not entitled to the three staffs. 30

One should always protect celibacy. Different (from celibacy) is the sexual union. It is of eight types: remembering, talking about, joking, seeing, conversing in privacy, determination (for sexual union), making efforts (for it) and actual performing (of sexual union). Thus is described by the wise the sexual union of eight types. 31-32

It is none else than an ascetic who never thinks, never talks and never hears (about the sex). 33

The king should banish one after putting on one's body the sign of a paw of a dog who, having accepted the way of a life of a recluse, conducts himself in an unrighteous manner. 34

One recluse is (called) as such, two are called a couple, three are called a village and more than that (make) a town. 35

The recluse should neither form a town, nor a village and nor (even) a couple, because a recluse forming these three fails in his duty. 36

No doubt that (a recluse) should not talk about the king, nor about mutual alms, nor about love, back-biting, malice and nor about relationships. 37

Collection of disciplines has been prescribed only for the benefit of (help in) worship, otherwise these (disciples) and many (more) are just like a crowd for bad mendicants. 38

A mendicant has only four duties – meditation, purity, begging (alms) and always living alone – and there is no fifth duty for him. 39

One who has become weak with (performing) penances, muttering (religious *formulae*), one who is sick, one who is running a school (*maṭha*), an old one, one afflicted with the (bad) stars, the one having impaired sense-organs, one free from ailments, young and beggar, one without a dwelling-place spoils the place (where he lives) and torments the wise. 40-41.

One who is healthy and young is ruined with celibacy. (Once) ruined with celibacy, one spoils one's family and one's clan. 42

If a mendicant, living in a school (*maṭha*), indulges in cohabitation, his school is spoilt and spoilt is his family. 43

What with only other religious ceremony, for one in whose house stays a mendicant even for a moment, because such one attains one's object (only by this stay). 44

A sin acquired by a householder and liable to last for his whole life is destroyed by a recluse, if he stays there even only for one night. 45

One, tired of meditation and union (with the supreme self), if feeds a mendicant, enjoys all the three regions including the moveable and the immoveable ones. 46

Even the country where lives a mendicant (*yogin*) proficient in performing meditation and concentration of thoughts becomes pious; then what to say of the kinsmen (of such a mendicant). 47

Duality, non-duality and duality-non-duality, neither duality nor non-duality – this is the highest knowledge. 48

The supreme place is attained in such a state in which overwhelmed with the feeling of the supreme being (Brahman) develops a feeling that « neither am I, nor is there any other relationship ». 49

The opinions of dualists and non-dualists have been described. (Now) I shall narrate those of the non-dualists according to the scriptures. 50

In such a state one does not perceive anyone else than the self. Hence the scriptures are studied and listened to just for increasing the treatises. 51

The description of the (different) schools have already been done in the treatise of Dakṣa. The *brahmaṇas* who study them attain the regions of the immortals. 52

A person who reads it or listens to it devoutly, attains sons, grand-sons, cattle and fame. 53

Oh the best of the twice-borns! one who recites this treatise at the time of offering made to the manes, such one's offering (*śrāddha*) becomes immortal and one becomes dear to one's forefathers. 54

Thus ends Chapter Seven of the code of laws laid down by Dakṣa.

And here ends the treatise of Dakṣa.

APPENDIX A

LONGER FOOTNOTES

Ms. A

Chapter I

BEGINS:

om̐ namo vināyakāya.

AFTER 1 cd:

utpattiḥ pralayaś caiva sthitiḥ saṃhāra eva ca /
etat trayam̐ tathā cānyat sarvam̐ ātmani tiṣṭhati //
ātmany eva tathā cātmā ātmā brahmaṇy avasthitaḥ /
brahmavid brahmabhūyiṣṭho brahma brahmeti sat svayam
tasyecchayā tatam̐ idaṃ jagat sthāvarajaṅgamam̐ /
varṇāśrame narāṇām̐ ca divi devo divādikam̐ //

Chapter II

AFTER 9:

guṇā daśa śnānaparasya sādho
rūpaṃ ca tejaś ca balañ ca śaucam̐ /
āyusyam̐ ārogyam̐ alolupatvam̐
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 32:

sa jīvati guṇā yasya yasya dharmāḥ sa jīvati /

AFTER 33 ab:

guṇadharmam̐ paribhraṣṭo jivann̐ api na jīvati //

AFTER 36:

mṛttikā saptanadyā valmikāt mūṣakotkarāt /
 antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
 paraśaucāvaśiṣṭāc ca śreyaskāmais tadā budhaiḥ /
 śucideśāc ca saṃgrāhyā mṛttikā snānahetave //
 aśvagrānte rathagrānte viṣṇugrānte vasundhare /
 mṛttike pratigrhṇāmi prajāyā ca dhanena ca //
 uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
 mṛttike daha me pāpaṃ yanmayā duḥkṛtaṃ kṛtaṃ //

AFTER 47:

asnātāsi malaṃ bhuṅkte ajāpī pūyaśoṇitaṃ /
 ahutvā ca kṛmim bhuṅkte hy adattvāmedhyabhug bhavet //

Chapter III

AFTER 12 ab:

gītanṛtye kṛṣiḥ sevā vāṇijyam lavaṇakriyā /
 dyūtakarmāyudhāny ātmapraśaṃsā ca vikarmasu //

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā //
 bhartur jīvati yā nārī hy upoṣya vratacārini /
 āyusyaṃ harate bhartuḥ sā nārī narakam vrajet //

Chapter V

AFTER 5ab:

pañcāpāne daśaikasmin ubhayoḥ sapta mṛttikāḥ //

Chapter VI

AFTER 6ab:

tryahāt kevalavedajño dvihino daśabhir dinaiḥ /

Ms. B

Chapter I

BEGINS:

śrigaṇeśāya namaḥ

AFTER 1:

utpatti pralayaś caiva sthitiḥ saṃhāra eva ca /
 ātmā cātmāni tiṣṭhanti cātmā brahmaṇy avasthitaḥ //

Chapter II

AFTER 9:

guṇā daśa snānaparasya sādho
 rūpaṃ ca tejaś ca balaṃ ca śaucaṃ /
 āyusyaṃ ārogyam alolupatvaṃ
 duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 36:

mṛttikā sapta na gnāyāḥ valmikān mūṣakasthalāt /
 antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
 paraśaucāvaśiṣṭāc ca śreyaskāmaiḥ sadā budhaiḥ /
 śucer deśāt tu saṃgrāhyā mṛttikā snānahetave //
 aśvagrānte rathagrānte viṣṇugrānte vasundhare /
 mṛttikā harato pāpaṃ yan mayā pūrvasañcitaṃ //
 uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
 mṛttike pratigrhṇāmi prajāyā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṣṇapakṣe caturdaśi /
yamunāyām viśeṣeṇa niyato niyatāśanaḥ //
yamāya dharmarājāya mṛtyave cāntakāya ca /
vaivasvatāya kālāya sarvabhūtahitāya ca //
audumbarāya dadhnāya nilāya parameṣṭhine /
vṛkodarāya citrāya citraguptāya te namaḥ //
ekaikasya tilair miśrān dadyāt trin aṣṭa vāñjalīn /
yāvaj jivakṛtaṁ pāpaṁ tat kṣaṇād eva naśyati //

AFTER 47:

asnātvā śamalaṁ bhuṅkte tv ajapī pūyaśoṇitaṁ /
ahutvā ca kṛmiṁ bhuṅkte hy adattvāmedhyam eva ca /
vṛthā taptodakaṁ snānaṁ vṛthā jāpyam avaidikaṁ /
vṛthā ratam aputrasya vṛthā bhuktaṁ asākṣikaṁ //

Chapter III

BEGINS:

devaputramanuṣyāṇāṁ dīnānāṁ ca tapasvināṁ /
gurumātrpitṛṇāṁ ca savibhāgi vikarmakṛt //

AFTER 2ab:

paśūnyam anṛtaṁ mātṛkāmaḥ krodhas tathāpriyaṁ /
doṣo dambhaḥ paradroho vikramāṇīti varjayet //
gītanṛtye kṛṣṇi sevā vāṇijyam lavaṇakriyā /
dyūtakarmāyudhāny anyāny apraśamsā cāpi karma ca //

AFTER 7:

majjanaṁ cārthine deyam etāny api sumāṁ grhe /

Chapter IV

AFTER 15:

rūpodāryasamāyuktā viśālakulasambhavā /
bharturjivati yā nārī hy upoṣya vratacārīṇi /
āyusyaṁ harate bhartuḥ sā nārī narakam vrajet //

Chapter V

AFTER 5ab:

pañcāḥ pāne daśaikasmin ubhayoḥ saptamṛttikāḥ //

AFTER 6:

etac chaucam dvijātīnāṁ caturthasya caturguṇam /
ardham śūdre vinirdiśet //

AFTER 9ab:

mṛttikāṇāṁ sahasreṇa ... kumbhaśatena ca /
na śudhyanti durātmānau yeṣāṁ bhāvo na nirmalaḥ //

Chapter VI

AFTER 5:

ekāhāc chudhyate vipro yo 'gnidevasamanvitaḥ /
tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ //

AFTER 6ab

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 11:

varṇānāṁ ānulomyena strīṇāṁ eko yadā patiḥ /
daśāhaṣaṣṭhamekāhaḥ prasave sūtakam bhavet //

Chapter VII

BEGINS:

ataḥ paraṃ pravakṣyāmi yogasya vidhim uttamam /

AFTER 18:

na sthiram kṣaṇam apy ekam udakam tu yathormibhiḥ /
vātāhataṃ tathā cityaṃ tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridaṇḍena tridaṇḍīti [na] kathyate //
adhyātmadaṇḍayukto yaḥ sa tridaṇḍīti kathyate //

AFTER 51:

yogam abhyasyamānasya dhruvaṃ kaścīd upadravaḥ /
vidyā vā [yadi vā] 'vidyā [śaraṇam] tu janārddanaḥ //
kṛtvā paryāṅkabandhaṃ karakamalapuṭe nyasya hṛtsamjñadeśe
nāsāgre sthāpya dr̥ṣṭiṃ sthiraṇibhṛtapadaṃ niścalaṃ svasthakāyaḥ /
icchann omkāram ekaṃ sa bhavati sukṛti yogamārgānukārī tattvajñā-
nena sarvaṃ bhuvī bhuvanam idaṃ maṇḍalaṃ yāti bhitvā //
ya idaṃ ca paṭhec chāstraṃ viprebhyaś ca prayacchati /
sarvapāpaviśuddhātmā brahmaloke mahiyate //
iti śridakṣaprajāpatiḥ prāṇitaṃ dharmaśāstraṃ samāptaṃ //
dakṣasmṛtiḥ samāptā //

Ms. C

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ / atha dakṣasmṛtiḥ

Chapter II

AFTER 10:

guṇā daśa snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śaucam /
āyusyaṃ ārogyam alolupatvaṃ
duḥsvapnanāśaś ca tapaś ca medhā //
manaḥprasādanānaṃ rūpasubhāgyavardhanam /
duḥkhaśokāpaham snānaṃ maunadaṃ jñānadaṃ tathā //
āgneyaṃ bhasmanā snānam avagāhyaṃ ca vāruṇam /
āpohiṣṭheti ca brāhmaṇaṃ vāyavyaṃ gorajaḥ smṛtam //
yat tu sātapaṇaṃ tu tat snānaṃ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyaṃbhuvō 'bravit //
āpaḥsnānaṃ rajaḥsnānaṃ mantrasnānaṃ tathaiva ca /
āpaḥsnānaṃ gṛhasthasya rajomantre tapasvinām //
kaniṣṭhadeśīnyaṅguṣṭhamūlāny agraṃ karasya ca /
prajāpatiḥ pitṛbrahmadevatīrthāny anukramāt //
dānaṃ pratigraho homo bhojanaṃ balikaṃ tathā /
sāṅguṣṭhaṃ tu sadā kāryaṃ āpatet ta(da)dho 'nyathā //

AFTER 13:

udaka evodakasthasya sthalasthasya sthale śuci /
pāḍau sthāpyobhayatraivācamyobhayataḥ śuciḥ //

AFTER 36:

mṛttikā sapta na grāhyā valmikān mūśakasthalāt /
 antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
 paraśaucāvaśiṣṭāc ca śreyaskāmaiḥ sadā budhaiḥ /
 śucer deśāt tu saṃgrāhyā mṛttikā snānahetave //
 aśvākrānte rathākrānte viṣṇukrānte vasundhare /
 mṛttike hara me pāpaṃ yan mayā pūrvasaṅcitam //
 uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
 mṛttike pratigṛhṇāmi prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdāśi //
 yamunāyāṃ viśeṣeṇa niyato niyatāśayaḥ /
 yamāya dharṇarājāya mṛtyave cāntakāya ca //
 vaivasvatāya kālāya sarvabhūtahitāya ca /
 audumbarāya dadhnāya nīlāya parameṣṭhine //
 vṛkodarāya citrāya citraguptāya vai namaḥ /
 ekaikasya tilair miśrān dadyāt trin aṣṭa vāñjalīn //
 yāvajjīvakṛtāṃ pāpaṃ tatkaṣaṇād eva naśyati /

AFTER 47:

asnātvāśi malaṃ bhuṅkte tvajapī pūyaśoṇi [kam] /
 ahutvā ca kṛmīṃ bhuṅkte hy adattvā medhyam eva ca //
 vṛthā taptodakam snānam vṛthā jāpyam avaidikam /
 vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

AFTER 48:

atha gṛhastha dharmāḥ /

Chapter III

AFTER 8:

nava karmāṇi kāryāṇi pūrvoktāni maṇiṣibhiḥ /
 kṛtvaiva nava karmāṇi sarvakarmā bhaven naraḥ //

AFTER 12ab:

paśūnyam anṛtaṃ mātā kāmaḥ krodhas tathāpriyam /
 doṣo dambhaḥ paradroho vikarmāṇi varjayet //
 gītanṛte kṛṣṇ sevā vāṇijyam lavaṇakriyā /
 dyūtakarmā 'yudhāny ātmapraśaṃsā ca vikarma ca //

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /
 sati bhartari yā nārī hy upoṣya vratacārīnī /
 āyusyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ sapta mṛttikāḥ //

AFTER 9:

mṛttikānām sahasreṇa udakumbhaśatena ca /
 na śudhyanti durātmāno yeṣāṃ bhāvo na nirmalaḥ //

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu dvihino daśabhir dinaiḥ /

AFTER 17:

yajñe pravarttamāne tu jāyate mriyate 'pi ca /
 pūrvasaṅkalpitārthānām na doṣas tatra vidyate //

Chapter VII

BEGINS:

ataḥ paraṃ pravakṣyāmi yogasya vidhim uttamam /

AFTER 18:

na sthiraṃ kṣaṇam apy ekam udakaṃ ca yathormibhiḥ /
vātāhataṃ tathā cittaṃ tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍīti kathyate /
adhyātmadaṇḍayukto yaḥ sa tridaṇḍīti kathyate /
vāgdaṇḍo 'tha manodaṇḍaḥ karmadaṇḍaś ca te trayāḥ //
yasyaite tu trayo daṇḍāḥ sa tridaṇḍīti kathyate /

AFTER 51:

yogam abhyasyamānasya dhruvaḥ kaścīd upadravaḥ /
vidyā vā yadi vā 'vidyā śaraṇaṃ tu janārdanaḥ //
kṛtvā paryāṅkabandhaṃ karakamalapuṭe nyasya tūtsaṅgadeśe
nāsāgre sthāpya dṛṣṭiṃ sthiraṇibhṛtapadaṃ niścalaṃ svasthakāyaḥ /
icchann omkāram ekaṃ sa bhavati sukṛti yogamārgānukārī tattvajñā-
nena sarvaṃ bhuvi (bhu)vanam idaṃ maṇḍalaṃ yāti bhitvā
ya idaṃ paṭhate śāstraṃ viprebhyaś [ca] prayacchati /
sarvapāpaviśuddhātmā brahmaloke mahīyate //
iti śrīdakṣaprajāpatiḥ prāṇitaṃ dharmaśāstraṃ sampūrṇaṃ samāptam /
saṃ 1835 //

Ms. D

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

Chapter II

AFTER 29:

kṣāntavadbhiḥ pradātavyam anyathā narakaṃ vrajet /

AFTER 32:

sa jīvati guṇā yasya yasya dharmāḥ sa jī(va)ti /

AFTER 33 ab:

guṇair dhanaparibhraṣṭho jivann api na jīvati /

AFTER 36:

mṛk(d)aṃ sadā [mṛttikā sapta] na grāhyā valmikān mūṣakasthalāt /
antarjalāc ca mārgāc ca vṛkṣamūlāt surālayāt //
paraśaucāvaśiṣṭāc ca śreyaskāmais tathā budhaiḥ /
śuce deśe ca saṅgrāhyā mṛttikā snānahetave //
aśvākrānte rathākrānte viṣṇukrānte vasundhare /
mṛttikāṃ pratigṛhṇāmi prajāyai ca dhanāya ca //
uddhṛtā śrivarāheṇa kruddhena śatabāhunā /
mṛttike hara me pāpaṃ yan mayā duṣkṛtaṃ kṛtam //

AFTER 47:

asnātvāśi malaṃ bhuṅkte tv ajapī pūyaśoṇitam /
ahutvā [ca] krimiṃ bhuṅkte hy adattvā viṣṭabhuk bhavet //

Chapter III

AFTER 12ab:

paśūnyam anṛtaṃ māyā kāmāḥ krodhas tathāpriyam /
 doṣo dambhaḥ paradroho vikarmāṇi ca varjayet //
 gitakṛtyaṃ kṛṣiḥ sevā vānījye lavaṇakriyā /
 dyūtakarmā 'sudhāny ātmaprasāmsā ca vikarmasu //

AFTER 12cd:

pāpakarma parāṇnam ca dharmo gopyo hi sarvadā /

AFTER 16:

sāmātyaḥ sādīdātyaś ca godhaś ca godhanam [smṛtam] /
 bhāryādibhiś ca nikṣepaḥ sarvasvaṃ cānvaye sati //

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /
 patyau jīvati yā nārī hy upoṣya vratacārīṇi //
 āyuṣyaṃ harate bhartuḥ sā nārī narakam vrajet /

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ saptamṛtikāḥ /

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte śauce ca nānyathā /

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /

AFTER 11:

varṇānām ānulomyena strīṇām eko yadā patiḥ /

Chapter VII

AFTER 20:

vāruṇaṃ savikarṣeṇa phalaṃ yat tat asaścatām /

AFTER 40:

iti dakṣaśāstraṃ samāptam /
 kharopanāmakakeśavabhaṭapaṭavardhanena likhitam // samāptam //
 idaṃ pustakaṃ cintāmaṇibhaṭapaṭavardhanāya dattam //
 cintāmaṇibhaṭaṭaṭavardhana //

Ms. E

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ // atha dakṣasmṛtiḥ /

Chapter II

AFTER 32:

jīvanto 'pi mṛtāś cānye narāḥ svodarapūrakāḥ /
sa jīvati guṇā yasya yasya dharmāḥ sa jīvati //

AFTER 33ab:

guṇair dhanaparibhraṣṭo jīvann api na jīvati /

AFTER 36:

mṛttikās sapta na grāhyā valmikān mūṣakasthalāt /
antarjalāc ca mārḡac ca vṛkṣamūlāt surālayāt //
paraśau cāvaśiṣṭāc ca śreyaskāmais tathā budhaiḥ /
śūce deśe ca saṅgrāhyā mṛttikā snānahetave //
aśvākrānte rathākrānte viṣṇukrānte vasundhare /
mṛttikāṃ pratigrhṇāmi prajāyai ca dhanāya ca //
uddhṛtā śrīvarāheṇa kṛṣṇena śatabāhunā /
mṛttike hara me pāpaṃ yan mayā duṣkṛtaṃ kṛtaṃ //

AFTER 38ab:

sandhyāsnānalakṣaṇam /

AFTER 47:

asnātvāśī malaṃ bhuṅkte tv ajapī pūyaṣoṇitaṃ /
ahutvā tu krimiṃ bhuṅkte hy adattvā viṣṭabhug bhavet //
yatraiko hi bhuñjita bhuñjitānyena cāparā /

AFTER 48cd:

dvibhāgāya ... yasya kṣaya ukto darpalokaḥ /

AFTER 54:

asminn ekaḥ sadā yukto 'sminn eva praliyate /

Chapter III

AFTER 12ab:

gītanṛtyakṛṣi sevā vāṇijyam lavaṇakriyā /
dyūtakarmasudhātmāpraśaṃsāsu vikarmasu //

AFTER 16:

sāmātyaḥ sādhidāsa(ś ca) godhaś ca godhanaṃ smṛtaṃ /
bhāryāditiś ca nikṣepaḥ sarvasvā cānvaye sati //

AFTER 27ab:

vidhihīne tathā pātre yo dadāti pratigrahaṃ /
tad dānaṃ vā kriyā caiva sarvaṃ bhavati niṣphalam //

AFTER 29ab:

tato yenāgnihotreṇa nāgniṣṭomena labhyate /

Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /
patyau jīvati yā nārī hy upoṣya vratacārīṇī //
āyuṣyaṃ harate bhartuḥ sā nārī narakam vrajet /

Chapter V

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte śauce ca nānyathā /

AFTER 13:

prāyaścittena yājyeta vihitātikrame kṛte /
... ca sabhyasya ca yo vidhiḥ //
yad divā vihitam śaucam tadardham tu niśi smṛtam //

Chapter VI

AFTER 6ab:

tryahāhnair alpavedas tu vihino daśabhir dinaiḥ /

Chapter VII

AFTER 25:

yudhyāyātāraṇam bhāraḥ malamāsenā yaṁ tathā /
etaḍ astriyaḥ sūkṣmam anyati bahunām tathā /
sattvotkrṣṭās tu rasair api viśayais tu vaśikṛtaḥ /
kiṁ punaḥ kṣudrasattvās tu manuṣyais tattvakā kathām //

AFTER 40:

iti dakṣaśāstraṁ samāptaṁ // herambārpaṇam astu //
gaṅgāyai namaḥ // lakṣmaṇena likhitaṁ //
yādṛṣaṁ pustakaṁ drṣṭvā tādrṣaṁ likhitaṁ mayā /
yadi śuddham aśuddham vā mama doṣo na dīyate //
śrīkrṣṇārpaṇam astu // rāmacandra //
cintāmaṇibhaṭṭapaṭavardhana //

Ms. F

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

Chapter II

AFTER 2:

sandhyādyam vaiśvadevāntam svakaṁ karma samācaret /
svakaṁ karma parityajya yad anyat kurute dvijaḥ //

AFTER 12:

guṇā daśa snānaparasya sādho
rūpaṁ ca puṣṭiś ca balaṁ ca tejaḥ /
ārogyam āyus ca mano 'nuruddham
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 18b:

hrdgābhiḥ pūjyate vipraḥ kaṇṭhagābhiś ca bhūmipaḥ /
vaiśyaḥ prāṣitamātrābhir jihvāgrābhiḥ striyo 'gninā //

AFTER 29:

sārvabhautikam annādyam kartavyam tu viśeṣataḥ /
jñānavidbhyaḥ pradātavyam anyathā narakam vrajet //

Chapter III

AFTER 12ab:

pañśūnyam anṛtaṁ māyā kāmāḥ krodhas tathāpriyam /
dveṣo dambhaḥ paradrohaḥ pracchannāni tathā nava //

AFTER 12cd:

tapo dānāvamāne ca nava gopyāni sarvadā /

Chapter IV

AFTER 10:

sukāmye vartamānā ca snehān naiva nivāritā /
sumukhyā sā bhavet paścāt yathā vyādhir upekṣitā //

Chapter V

AFTER 5ab:

catasras tu daśaikasmin ubhayoḥ sapta mṛttikāḥ //

AFTER 9:

mṛttikānām sahasreṇa codakumbhaśatena ca /
na śuddhyanti durātmāno yeṣāṃ bhāvo na nirmalaḥ //

AFTER 12:

divā yad vihitam karma tadardham ca niśi smṛtam /
tadardham cāture kāle yadi śudravād ācaret //

Chapter VI

AFTER 19:

yajñe pravartamāne tu jāyeta atha mriyeta atha /
pūrve saṅkalpate kārye na doṣas tatra vidyate //

Chapter VII

AFTER 2:

maitrī kriyā mude sarvā sarvapraṇivyaavasthitā /
brahmalokaṃ nayaty āśu dhātāram iva dhāraṇāḥ //

AFTER 17:

manasy evendriyāṇy atra manaś cātmani yojayet /
sarvabhāvavinirmuktaṃ kṣetrajñam brahmaṇi nyaset //

AFTER 29:

brahmacaryaṃ sadā rakṣed aṣṭadhā rakṣaṇaṃ pṛthak /
smaraṇaṃ kīrtanaṃ keliḥ prekṣaṇaṃ guhyabhāṣaṇaṃ //
saṅkalpo 'dhyavasāyaś ca kriyānirvṛtir eva ca /
etan maithunam aṣṭāṅgaṃ pravādanti maṇiṣiṇaḥ //

AFTER 39:

yasmin deśe bhaved yogī dhyānayogī vicakṣaṇaḥ /
so 'pi deśo bhavet pūtaḥ kiṃ punas tyasya bāndhavāḥ //

Ms. G

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

Chapter II

AFTER 10:

guṇā daśa snānaparasya sādho
 rūpaṃ ca tejaś ca balaṃ ca śaucam /
 āyusya ārogyam alolupatvaṃ
 duḥsvapnaghā[taś ca ta]paś ca medhā /
 manaḥprasādanānaṃ rūpasaubhāgyavardhanam /
 duḥkhaśokāpaham snānaṃ maunadaṃ jñānadaṃ tathā /
 āgneyaṃ bhasmanā snānaṃ avagāhyaṃ ca vāruṇam /
 āpo hi śtṛṇeti ca brāhmaṇaṃ vāyavyaṃ gorajaḥ smṛtam //
 yat tu sātapaṇaṃ tu tat snānaṃ divyam ucyate /
 pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravit //
 āpaḥsnānaṃ vratasnānaṃ mantrasnānaṃ tathaiva ca /
 āpaḥsnānaṃ gr̥hasthasya vratamantre tapasvinām //
 kaṇiṣṭhādeśīyaṅguṣṭhamūlāny agraṃ karasya ca /
 sāṅguṣṭham tu sadā kāryam āpatet tad adho 'nyathā //

AFTER 13ab:

prajāpatipitr̥brahmadevatīrthāny anukramāt /
 dānaṃ pratigraho homo bhojanaṃ balikaṃ tathā //

AFTER 13cd:

udaka evodakasthaś cet sthalaś ca sthale śuciḥ /
 pāḍau sthāpyobhayatraiva ācamyobhayataḥ śuciḥ //

AFTER 22ab:

devakāryasya sarvasya pūrvāhṇo hi vidhiyate /

AFTER 29:

sārvabhaumikam annādyam kartavyam gr̥hamedhinā /
 jñānavidbhyaḥ pradātavyam anyathā narakam vrajet //

AFTER 36:

mṛttikāḥ sapta na grāhyā valmikān mūśakasthalāt /
 antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //
 paraśaucāvaśiṣṭāc ca śreyaḥkāmaiḥ sadā budhaiḥ /
 śucer deśau nu saṅgrāhyā mṛttikāḥ snānahetave //
 aśvākrānte rathākrānte viṣṇukrānte vasundhare /
 mṛttike hara me pāpaṃ yan mayā pūrvasañcitam //
 uddhṛtāsi varāheṇa kṛṣṇena śatabāhunā /
 mṛttike pratigr̥hṇāmi prajāyā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdaśi /
 yamunāyām viśeṣeṇa niyato niyatāśanaḥ /
 yamāya dharmarājāya mṛtyave cāntakāya ca /
 vaivasvatāya kālāya sarvabhūtahitāya ca //
 audumbarāya dadhnāya nīlāya paramaṣṭhine /
 vṛkodarāya citrāya citraguptāya vai namaḥ //
 ekaikasya tilairmiśrān dadyāt trīn aṣṭa vañjalīn /
 yāvajjīvakṛtaṃ pāpaṃ tatksanād eva naśyati //

AFTER 47:

asnātvāśi malaṃ bhuṅkte tv ajapī pūyaśoṇitam /
 ahutvā ca kṛmīm bhuṅkte hy adattvā 'medhyam eva ca //
 vṛthā taptodakaṃ snānaṃ vṛthā jāpyam avaidikam /
 vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

AFTER 55:

devapitr̥manuṣyāṇām dinānām ca tapasvinām /
 gurumātrpitr̥ṇām ca savibhāgi vikarmakṛt //

Chapter III

AFTER 8:

nava karmāṇi kār्याṇi pūrvoktāni maṇiṣibhiḥ /
kṛtvaivaṃ nava karmāṇi sarvakarmā bhaven narah //

AFTER 12ab:

paśūnyam anṛtaṃ māyā kāmāḥ krodhas tathāpriyam /
doṣo dambhaḥ paradrohaḥ vikarmāṇi varjayet //
gītanṛtye kṛṣiḥ sevā vāṇijyaṃ lavaṇakriyā /
dyūtakarmā 'yudhāny ātmapraśamsā ca vikarma ca //

Chapter IV

AFTER 14ab:

rūpaudāryasamāyuktā viśālakulasambhavā /
sati bhartari yā nārī upośya vratacārīṇi /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ sapta mṛttikāḥ //

AFTER 9cd:

mṛttikānāṃ sahasreṇa udakumbhaśatena ca /
na śudhyanti durātmāno yeṣāṃ bhāvo na nirmalaḥ //

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu vihino daśabhir dinaiḥ /

AFTER 17:

yajñe pravartamāne tu jāyate mriyate 'pi vā /
pūrvasaṅkalpitārthānāṃ na doṣas tatra vidyate //

Chapter VII

BEGINS:

ataḥ paraṃ pravakṣyāmi yogasya vidhim uttamam /

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍīti kathyate /
adhyātmadaṇḍayukto yaḥ sa tridaṇḍīti kathyate //
vāgdaṇḍo 'tha manodaṇḍaḥ karmadaṇḍaś ca te trayāḥ /
yasyaite tu trayo daṇḍāḥ sa tridaṇḍīti kathyate //

AFTER 51:

yogam abhyasamānasya dhruvaṃ kaścid upadravaḥ /
vidyā vā yadi vā 'vidyā śaraṇaṃ tu janārddanaḥ //
kṛtvā paryaṅkabandhaṃ karakamalapuṭe nyasya hṛtsamjñadeśe
nāsāgre sthāpya dṛṣṭiṃ sthīranibhṛtapadaṃ niścalaṃ svasthakāyaḥ /
icchann omkāram ekaṃ sa bhavati sukrīti yogamārgānukārī tattvajñā-
nena sarvaṃ bhuvi bhuvanam idaṃ maṇḍalam yāti bhitvā //

AFTER 53:

iti śrīdakṣaprajāpatiḥ prāṇitaṃ dharmaśāstraṃ samāptam //
sriviśveśvarāyārpaṇam astu / śake 1772 sādharāṇanāma samvatsare
bhādrapadaśuddha / mandavāsare / evaṃ granthasamkhyā // 250 //

Ms. H

Chapter I

AFTER 2:

bhūtaṃ bhavyaṃ bhaviṣyac ca jagat sthāvarajaṅgamam /
purāṇanyāyamīmāṃsādharmasāstraprayojanam //

Chapter II

AFTER 5ab:

vibhāgeṣu yat karma tat pravakṣyāmy aśeṣataḥ /
kṣubhyanti hi susuptasya indriyāṇi sravanti ca //

AFTER 10:

guṇā daśa snānaparasya sādho
rūpaṃ ca tejaś ca balaṃ ca śaucam /
āyusyam ārogyam alolupatvam
duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyaṃ bhasmanā snānam avagāhaṃ ca vāruṇam /
āpo hi śtheti ca brāhmyaṃ vāyavyaṃ gorajaḥ smṛtam //
yat tu sātapavarṣeṇa yat snānaṃ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravit //
dhyāyan nārāyaṇaṃ devaṃ snānādiṣu ca karmasu /
brahmalokam avāpnoti na cehāmutra jāyate //
kaniṣṭhadeśinyāṅguṣṭhamūlāny agrakarasya ca /
prajāpatiṭṭibrahmadevatīrthāny anukramāt //

AFTER 12cd:

kliśyanti hi susuptasya indriyāṇi sravanti ca /

AFTER 14:

saṃhitāmbhas tribhiḥ pītvā ācamyaiva tribhiḥ spr̥ṣet /

AFTER 16:

śrotre kaniṣṭhāṅguṣṭhābhyāṃ nābhim āṅguṣṭhakena vā /

AFTER 22ab:

devakāryasya pūrvasya pūrvāhṇas tu viśiṣyate /

AFTER 30:

[sajvotiya cai]ko bandhubhiś copabhujyeta /
jīvanto 'pi mṛtās tv puruṣāḥ sodaraṃbharāḥ //

AFTER 39ab:

evaṃ prakṣālya gātrāṇi samyag ācamya śāstravid /
tataḥ sammārjanaṃ kuryād āpo hi śthādibhiḥ punaḥ /
nimajjyāntarjale paścāt triḥ paṭhed aghamarṣaṇam //

AFTER 40:

āṅārakadine prāpte kṛṣṇapakṣacaturdaśi /
yāṃ kāñcit saritaṃ prāpya kṛṣṇāṅgācaturdaśim //
yamunāyāṃ viśeṣeṇa niyato niyatāśanaḥ /
yamāya dharmarājāya mṛtyave cāntakāya ca //
vaivasvatāya kālāya sarvabhūtāhitāya ca /
audumbarāya dadhnāya nilāya parameṣṭhine //
vr̥kodarāya citrāya citraguptāya te namaḥ /
ekaikasya tilair miśrān dadyāt trin udakāñjalin //
yāvajjivakṛtaṃ pāpaṃ tatksaṇād eva naśyati /
pañcame tu tathā bhāge saṃvibhāgo yathārhatāḥ //
devatiryāṇmanuṣyāṇāṃ kiṭānāṃś copadiśyate //
devaiś caiva manuṣyaiś ca tiryagbhiś ca tu japyate //
gṛhasṭhaḥ pratyayaṃ yasmāt tasmāc [caiva] gṛhāśrami /
yathā mātaram āśritya sarve jīvanti bhikṣavaḥ //
caturṇām āśramāṇāṃ tu gṛhasṭho yonir ucyate /
sidamānena teneha sidanty anye 'pi te trayāḥ //
mūlaprāṇā bhavet [skandhāc]chākkāś ca pallavāḥ /
mūlenaiva vinaṣṭeṇa sarvam etad vinaśyati //

AFTER 49ab:

sa gṛhasṭha iti prokto na kāmakrodhadūṣitaḥ /

AFTER 52:

saṃvibhāgaṃ tataḥ kuryāt gṛhasthaḥ śeṣabhug bhavet /
bhuktvā samam anuvrajya kāryāṇy etāni yatnataḥ /
īśad [dānāni] cānyāni bhūmy udakatrṇāni ca /
pādaśaucaṃ tathā snānam āsanam śayanam tathā /
kiñcid deyaṃ yathāśaktyā [nā]yānaśnan gṛhe vaset //
sajalam cātu gṛhamāsthā saṃdhyā tataḥ punaḥ /

Chapter III

AFTER 3:

athāparam pravakṣyāmi viśiṣṭe gṛham āgate /

AFTER 8:

paiśūnyam anṛtaṃ māyāṃ kāmakrodham tathāpriyam //
dveṣaṃ saṅgaṃ paradrohaṃ vikarmāṇi visa(r)jayet /
nṛtaṃ gitaṃ kṛṣiḥ sevā vāṇijyam lavaṇakriyā //
dyūtakarmā 'yudhiyaṃ ca na praśastāni karmasu /

AFTER 12:

prāyogya ṛṇasuddhiś ca dāyabhāgaś ca vikrayaḥ /

AFTER 30:

agnihotrī tapasvī ca... śrīyate yadi /
agnihotraṃ tapaś caiva tat sarvaṃ dhanināṃ dhanam //

Chapter IV

AFTER 10:

ākārye vartamānā sā snehena na nivāritā /

AFTER 17:

jīve bhartari yā nārī upoṣya vratacāriṇī /
āyuṣyaṃ harate bhartuḥ sā nārī narakaṃ vrajet //
jīvabhāryā śiśuḥ bhrātṛmitradātuḥ samāśritāḥ /
yasyaitāni vittāni tasya loke 'pi gauravam //
prathamā dharmapatnī syād dvitīyā rativardhanī /
dr̥ṣṭamātraṃ phalaṃ tasyām adṛṣṭaṃ nopapadyate //
dharmapatnī samākhyatā nirdoṣā yadi sā bhavet /
doṣeṣv api na doṣaḥ syād anyodvāho vijānataḥ //

Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayor nava mṛttikāḥ /

Chapter VI

AFTER 10:

varṇānām ānupūrvyeṇa strīṇām eko yathā patiḥ /
daśāhaḥ ṣaṭtrihaikāhaḥ prasave sūtakam bhavet //
yajñeṣu prasṛte yasya jāyetātha mriyeta vā /
pūrvasaṅkalpitārthānām nāśaucaṃ tatra vidyate //

AFTER 11cd:

āpadgatasya sarvasya sūtake 'pi na sūtakam /
trividham sūtakam proktaṃ maraṇam ca tathāvidham /
ataḥ param pravakṣyāmi yogaśāstravinirṇayam //

Chapter VII

AFTER 2:

maitrī kṛyā mudopekṣā sarvaprāṇiṣv avasthitā /
brahmalokaṃ nayatty āśu tasmāt sā dhāraṇā smṛtā //

AFTER 6:

adhyātmaratir evaṃ syād ātmakriḍaḥ tathaiva ca /

AFTER 37ab:

snehavaidyo 'nantas tu dve caiva mithunaṃ smṛtam /

AFTER 37cd:

japais taptaiḥ kṛśibhūto vyādhito vasaddhāvahaḥ /
 vṛthā grahagrhi(ta)ś ca yaś cānyo vikalendriyāḥ //
 nirajaś ca yuvā caiva bhikṣur nāvasadddhāvahaḥ /
 na dūṣayati yas tānam (?) prathaḥ (?) samprapīdayet //
 vasann āvasathe bhikṣuḥ maithunaṃ yadi sevate /
 tasyāvasathanāthasya mūlāny api sa kṛntati //
 sañcītaṃ yad gr̥hasthasya pāpam āmaraṇāntikam /
 nirdahaty eva tat sarvam ekarātrosito yatīḥ //

AFTER 51:

praṇavo dhanuḥ śaraṃ brahma naiva tac cakṣuṣāgraham /
 manasātmopadeśena dṛśyante sūkṣmadarśibhiḥ //
 tattvārthaṃ jñānavijñānaṃ vijñānāt pratyayaṃ tathā /
 pratyayād bhāvaśuddhiḥ syād bhāvanaṃ śuddhitaḥ param //
 atropavirate bhāve bhāvam āstheyabhāvitam /
 ātmasaṃsthāpanaṃ kṛtvā na kiñcid api cintayet //
 iti dakṣasmṛtiḥ samāptā

Ms. I

Chapter I

BEGINS:

avighnam astu /

AFTER 1:

utpattiṃ prakṛtiṃ caiva sthitaṃ saṃhāram eva ca /
 brahma 'tmani [tu] sampāśyann ātmā brahmaṇy avasthitaḥ //
 bhūtaṃ bhavyaṃ bhaviṣyaṃ ca jagat sthāvarajaṅgamaṃ
 purāṇanyāyamimāṃsādharmasāstraḥ prayojanam //

Chapter II

AFTER 5:

kṣubhyanti hi suṣuptasyendriyāṇi sravanti ca /
 aṅgāni samatāṃ yānti uttamāny adhamāṃs tathā //

AFTER 7:

prātaḥsnānaṃ prakurvanti dṛṣṭādr̥ṣṭakaraṃ hi tat /
 sarvam arhati śuddhātmā prātaḥsnāyī japātmikam //

AFTER 10:

guṇā daśa snānaparasya sādho
 rūpaṃ ca tejaś ca balaṃ ca śaucam /
 āyusyam ārogyam alolupatvaṃ
 duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyaṃ bhasmanā snānam avagāhaṃ ca vāruṇam /
 āpo hi śtheti ca brāhmaṇaṃ vāyavyaṃ gorajaḥ smṛtam //
 yā tu sātapaṇaṃ (tu tat) snānaṃ divyam ucyate /
 pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravīt /
 dhyāyaṃ nārāyaṇaṃ devaṃ snānādiṣu ca karmasu /
 brahmalokam avāpnoti na cehā 'mutra jāyate //
 kaṇiṣṭhadeśinyāṅguṣṭhamūlāny agrakarasya ca /
 prajāpatipitṛbrahmadevatīrthāny anukramāt //

AFTER 16:

śrotre kaṇiṣṭhāṅguṣṭhābhyāṃ nābhīm aṅguṣṭhakena vā //
 sarvābhis tu śiraḥ pārśve bāhu cāgreṇa saṃspr̥ṣet /

AFTER 22ab:

devakāryasya pūrvasya pūrvāhṇe tu viśiṣyate /

AFTER 39ab:

evaṃ prakṣālya gātrāṇi samyag ācāmya śāstravid /
 tataḥ sammārjanaṃ kuryād āpo hi śthādi(bhiḥ) punaḥ //
 nimajjyā 'ntarjale paścāt triḥ paṭhed aghamaṣṇaṃ //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣacaturdaśi /
 yāṃ kāmicit saritaṃ prāpya kṛṣṇāṅgacaturdaśim //
 yamunāyaṃ viśeṣeṇa niyato niyatāśanaḥ //
 yamāya dharmarājāya mṛtyave cāntakāya ca //
 vaivasvatāya kālāya sarvabhūtahitāya ca //
 audumbarāya dadhnāya nīlāya parameṣṭhine /
 vṛkodarāya citrāya citraguptāya te namaḥ //
 ekaikasya tilān miśrān dadyāt trīn udakāñjalīn //
 yāvajjīvakṛtaṃ pāpaṃ tat kṣaṇād eva naśyati //

AFTER 42:

yathā mātaram āśritya sarve jīvanti bhikṣavaḥ /

AFTER 49ab:

sa gr̥hasṭha iti prokto na kāmakrodhadūṣitaḥ //

Chapter III

AFTER 2ab:

adeyāni navānyāni prakāśāni punar nava //

AFTER 3:

sandhyāsnānaṃ japo homaḥ svādhyāyo devatārchanam /
 vaiśvadevas tathātithyam udakam vā svasaktitaḥ //

AFTER 5:

paśūnyam anṛtaṃ mājā kāmakrodhaṃ tathāpriyam /
 doṣaṃ saṅgaṃ paradrohaṃ vikarmāṇi ca visarjayet //
 nṛtaṃ gitaṃ kṛṣṇaḥ sevā vāṇijyaṃ lavaṇakriyā //
 dyūtakarmāyudhiyaṃ ca na praśastāni karmasu /
 āyur vittaṃ gr̥hacchidraṃ mamtram oṣadhisāṅgamam //

AFTER 25:

pituh śatagaṇaṃ dānaṃ sahasraṃ mātur ucyate /
 bhaginyāṃ śatasahasraṃ ca sodare dattam akṣayam //

AFTER 30:

agnihotrī tapasvī ca raṇe vā mriyate yadi /
 agnihotraṃ tapaś caiva tat sarvaṃ dhaninām dhanam //

Chapter IV

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 13:

śaucācāravihinasya samastā niṣphalāḥ kriyāḥ /

AFTER 18ab:

āyusyaṃ harate bhartuḥ sã nãrĩ narakaṃ vrajet /

Chapter V

AFTER 5ab:

pañcã 'pãne daśaikasmin ubhayoḥ sapta mṛttikāḥ /

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 6cd:

tathã h[ina]tamaś caiva śaḍahaḥ parikirtitaḥ /
ye daśãhãdyah proktã varṇãnãm te yathãkramam //

AFTER 7:

sũtake mṛtake caiva tathaiva mṛtasũtake /
evaṃ saṅghãta śaucãnãm pũrvaśaucena śuddhyati //

AFTER 17:

yajñeṣu prasavo yasya jãyete 'tha mriyeta vã /
pũrvasaṅkalpitãrthãnãm nãsaucam tatra vidyate //

AFTER 18:

evaṃ guṇaviśeṣeṇa sũtakam samudãhṛtam //
ãpadgatasya sarvasya sũtake 'pi na sũtakam /
trividham sũtakam proktam maraṇam ca tathãvidham //
ataḥ param pravakṣyãmi yogaśãstravinirṇayam /

Chapter VII

AFTER 2:

maitrĩ kṛpã mudopekṣã sarvaprañiṣv avasthitãḥ /
brahmalokaṃ nayantyãśu tasmãt sã dhãraṇãḥ smṛtã //

AFTER 6:

adhyatmaratir eva syadãtmakṛdãs tathaiva ca //

* * *

asam(ãpt)o 'yam granthaḥ

Ms. J

Chapter I

BEGINS:

śrīnivāsamahādeśikāya namaḥ

AFTER 1:

utpattim pralayaṁ caiva sthitim saṁhāram eva ca /
sarvam ātmāni sampaśyan ātmā brahmaṇy avasthitaḥ //
bhūtam bhavyam bhaviṣyaṁ ca jagat sthāvarajaṅgamam /
purāṇaṁ nyāyamimāṁsādharmasāstraḥ prapojanam //

Chapter II

AFTER 6:

malaṁ paryuṣito yasya mukhe so 'pi bhaven naraḥ /
tasmāt sarvaprayatnena bhakṣayed dantadhāvanam //
mr̥dekayā śiraḥ proktaṁ dvābhyāṁ nābhes tathopari /
atas tu tisṛbhiḥ kāryaṁ ṣaḍbhiḥ pāḍau tathaiva ca //

AFTER 10:

guṇā [daśa] vana snānaparasya sādho
rūpaṁ ca tejaś ca balaṁ ca śauryam /
āyusyam ārogyam alolupatvaṁ
duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyaṁ bhasmanā snānam avagāhaṁ tu vāruṇam /
āpohiṣṭhe 'ti ca brāhmaṇaṁ vāyavyaṁ gorajaḥ smṛtam //
yat tu śātapavarṣeṇa tat snānaṁ divyam ucyate /
pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravit //
dhyāyen nārāyaṇaṁ devaṁ snānādiṣu ca karmasu /
brahmalokam avāpnoti naro na jāyate punaḥ //
kaniṣṭhadeśīnyaṅguṣṭhamūlāny agraṁ karasya tu /
prajāpatiḥ brahmadevatīrthān anukramāt //

dānaṁ pratigrahaṁ homo bhojanaṁ balir eva ca /
sāṅguṣṭhena sadā kāryaṁ āsuram syāt tato 'nyathā //

AFTER 18ab:

kaḥ snātvā nācāret karma japahomādikaṁ ca na //

AFTER 22ab:

devakāryasya sarvasya pūrvāhṇam tu viśiṣyate //

AFTER 39ab:

evaṁ prakṣālyā gātrāṇi samyag ācamya sāstravit /
tatas sammārjanaṁ kuryād āpo hi ṣṭhādibhiḥ punaḥ //

AFTER 40:

gr̥hasthāśramapaddhatiḥ [heading in the margin].
dhyātvā samarcayen nityaṁ nārāyaṇam anāmayam /
aṅgārakadine prāpte kṛṣṇapakṣe caturdaśi //
tadā snātvā śubhe toye kurvita yamatarpaṇam /
kṛṣṇapakṣe caturdaśyāṁ yāṁ kañcit saritaṁ prati //
yamunāyāṁ viśeṣeṇa niyatas tarpayed yamam /
yamāya dharmarājāya mṛtyave cāntakāya ca //
vaivasvatāya kālāya sarvabhūtakṣayāya ca //
audumbarāya dadhnāya nīlāya parameṣṭhine /
vṛkodarāya citrāya citraguptāya vai namaḥ //
ekaikasya tilair miśrān dadyāt trīn udakāñjalīn //
yāvajjīvakṛtaṁ pāpaṁ tatksaṇād eva naśyati /
vaiśākhyāṁ paurṇamāsyāṁ tu brāhmaṇān sapta pañca vā //
tilān sauvarṇasamṛyutān kṛṣṇān vā yadi vetarān /
priyatāṁ dharmarājō me yat tvaṁ manasi vartate /
[yāvajjīvakṛtaṁ pāpaṁ tatksaṇād eva naśyati //]

AFTER 42:

yathā mātaram āśritya sarve jīvanti jantavaḥ /
tathā gr̥hastham āśritya sarve jīvanti bhikṣavaḥ //

AFTER 49ab:

sa gr̥hastha iti prokto na kāmakrodhadūṣitaḥ //

Chapter III

AFTER 8:

paśūnyam anṛtaṃ māyā kāmakrodhaṃ tathāpriyam /
dveṣaṃ dambhaṃ paradrohaṃ vikarmāṇi vivarjayet //
nṛtaṃ gītaṃ kṛṣiḥ sevā vāṇijyaṃ lavaṇakriyā /
dyūtaṃ karmāyudhiyaṃ ca na praśastāni karmasu //

AFTER 20:

yathoktaṃ divase śaucam ardhaṃ rātrau prakīrtitam /
tad ardhaṃ ātūre proktaṃ evam adhvaṇi saṃsthite //

AFTER 26:

pituh śataguṇaṃ dānaṃ sahasraṃ mātur ucyate /
bhaginyāṃ śatasāhasraṃ sodare dattam akṣayam //

AFTER 29:

agnihotraṃ tapaś caiva tat sarvaṃ dhanināṃ dhanam /
hṛtasvāhṛtadārāś ca ye viprā deśaviplave //
arthārthaṃ abhigacchanti tebhyo dattaṃ mahat phalam //

Chapter IV

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 17:

jīve bhartari yā nārī upoṣya vratakarīṇī /
āyūṣyaṃ harate bhartuḥ sā nārī narakam vrajet //

Chapter V

AFTER 7:

caturthi pañcamī cāpi tṛtīyā mṛttikā samaṃ /

Chapter VI

AFTER 6:

tathā hinatare caiva śadhaṃ parikīrtitam //
ye daśāhādayaḥ proktāvarṇanāṃ te yathākramam //

AFTER 7:

sūtake mṛtake caiva tathaiva mṛtasūtake /
evaṃ saṅghātāśaucānāṃ pūrvāśaucena śuddhyati //
arvāg vācā nopa bhuktvā bhuñjate dattvā yo dvijaḥ /
evaṃvidhasya viprasya daśāhaṃ sūtakam bhavet //

AFTER 10:

bhasmāntaram iti pāthāntaram /
yajñeṣu prabhavo yasya jāyetātha mṛte 'thavā /
pūrvam saṅkalpitānāṃ tu nāśaucam tatra vidyate //

AFTER 18:

evaṅguṇaviśeṣeṇa sūtakam samudāhṛtam /
svasthakāle tv idaṃ sarvaṃ sūtakam samudāhṛtam //

AFTER 19cd:

trividhaṃ sūtakam proktaṃ maraṇam ca tathāvidham //
nandāyām bhārgavadine caturdaśyām trijaṇmasu /
eṣu śrāddham na kurvita gṛhī putradhanakṣayāt //
yajñotsave vrata śrāddhe sūtake samupāgate /
pūrvasaṅkalpitārtheṣu na doṣaḥ parikīrtitaḥ //
kṛtāśaucanimittatve dahanam maraṇam tathā /
jñātīnāṃ maraṇād eva dahanād dāhakasya tu //
anyammaddhvād (?) daśāhāntaḥ śuddhiḥ pūrvāhaśeṣataḥ /
daśāhagurunipāte tu ādravastropavāsinā //
atite 'dye 'pi kartavyam pretakāryam yathāvidhi /
pitṛpatnyām atitāyām mātṛva...d dvijottamaḥ //
saṃvatsaravyatīte 'pi trirātram aśucir bhavet /
caturthe māsi nārīnāṃ garbhasrāve caturdinam //
jāte sadyomṛtasrāve kaṭhine bhaṃ tryahaṃ bhavet /
pitur daśāhaṃ mātuś ca putrajanmani saptamāt //
jñātīnāṃ saptame sapta dināny aṣṭa tathāṣṭame /

tata ūrdhvaṃ daśāhaṃ syāt tridinaṃ sodakeṣv api /
 saṃsparśaḥ sarvadaivatye daśāhāt sūlikeva ca //
 kanyājanmani tadbhrātā pitṛvyaṃ sūtako sutau (?) //
 pitā pitāmahas tasya bhrātā caiva ṣaḍdināntikam /
 aghaṃ hi bhinnodarabhrātṛsutasya na vidyate //
 daśāhābhyantare bāle praṇite tasya bāndhavaiḥ /
 śavāśaucam na kartavyaṃ sūtyāśaucam vidhiyate //
 daśāhāntar mṛte bāle pitā ṣaṣṭhadine śuciḥ /
 daśāham ced dvirātreṇa tatprabhāte tribhir dinaiḥ //
 āṣaṣṭhamāsād jñātināṃ sadyaḥsnānena saṃsmṛtau /
 dāhe ced atha ūrdhvaṃ tu dāhe tryahe tryaham bhavet //
 khanane hasta tañcau (?) vaikṛte tu tryaham iṣyate /
 saṃskārādinam ārabhya śaucam etad vidhiyate /
 anupeta upeto vā mṛte garbhāṣṭame same //
 brāhmaṇānāṃ sapinḍānāṃ daśarātram aghaṃ bhavet /
 kaṇāmṛtau sapinḍānāṃ tṛtiyād vatsarād adhaḥ //
 sadyoniśabdavarṣāt prāk trirātram tv avivāhitaḥ //
 śrīvardhanalakṣmai namaḥ / Hariḥ Oṃ / Śubham astu / Dakṣasmṛtiḥ
 samāptā /
 śrīmatī[bhyam?] Śrīnivāsamahādeśikadivyaṃanipādukābhyāṃ
 namaḥ

Ms. K

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

AFTER 11:

āśramānāṃ tu sarveṣāṃ ānulomyaṃ na vidyate /

Chapter II

AFTER 12:

guṇā daśa paraṃ yasya sādhurūpaṃ ca taijasam /
 balaṃ ca śaucam āyusyam arogitvam alolupam //
 duḥsvapnaghātaṃ ca tapo medhā snānād anantaram /
 tāvad uktair atha sparśac chudhyate śucitām iyāt //

AFTER 22ab:

devakāryasya sarvasya pūrvāhnaṃ tu vidhiyate /

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /
 jaṃbhīdhānyaṃ tad ekāhāt tryahāc caiva kuśūlakāḥ /
 anyathā daśarātreṇa yathāpi ca bahuśrutā //

AFTER 19cd:

sukhārthasahito yas tu sūtake na hi lipyate //

Chapter VII

AFTER 6:

maitrī dayā mudāpekṣā sarvapraṇivyaṣṭhitā /
brahmalokaṃ nayaty āśu dhātāraṃ dhāraṇākriyā //

Ms. L

Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

Chapter II

AFTER 6:

mukhe paryuṣite nityaṃ bhavaty aprayato naraḥ /
tasmāt sarvaprayatnena bhakṣyaṃ yad dantadhāvanam //

AFTER 12:

ubhe sandhye tu snātavyaṃ brāhmaṇaiś ca grhāśritaiḥ /
tisṛṣv api sandhyāsu snātavyaṃ ca tapasvinā //
guṇā daśa snānaparasya sādho
rūpañca tejaś ca balañca śauryam /
āyusyaṃ ārogyam alolupatvaṃ
duḥsvapnaghātaś ca tapaś ca medhā //

Chapter III

AFTER 19:

anāśrami na dhārayet chatropānahapādukam /
etad dhāryamāṇasya brahmatvaṃ ca vinaśyati //

Chapter IV

AFTER 18:

tisraḥ koṭyo 'rdhakoṭi ca yāni lomāni mānuṣe /
tāvad varṣasahasrāṇi svargaloke mahiyate //

Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu dvau hīnau daśabhir dinaiḥ //
kumbhīdhānyaka ekāhaṃ tryahāc caiva tathā pare //
anyathā daśarātreṇa ye cāpi bahuśaḥ śrutāḥ //

AFTER 16ab:

asthisaiṇcayanād ūrdhvaṃ aṅgasparśo vidhiyate //

AFTER 16cd:

daśāhāc chuddhyate vipro janmahānau svayoniṣu //
ṣaḍbhis tribhir athaikenā kṣatraviṣṭūdrayoniṣu //

AFTER 19:

sukhārthaṃ sahito jantuḥ sūtake na ca lipyate //

Chapter VII

AFTER 6:

maitrī dayā mudopekṣā sarvaprāṇivyavasthitā //
brahmalokaṃ nayaty āśu dhātāraṃ dhāraṇās tv imāḥ //

AFTER 29:

athātaḥ saṃpravakṣyāmi saṃnyāsavidhim uttamam //
saṃnyastam iti yo brūyāt prāṇaiḥ kaṇthagatair api //
triṃśat tu triṃśad aparā triṃśat tu parataḥ parāt //
sadyaḥsaṃnyasanād eva narakāt tārayet pitṛn //

AFTER 32:

viparītaṃ brahmacaryaṃ brahmā prāha prajāpatiḥ //

AFTER 50:

balena rāṣṭrāṇi gṛhṇan sa śūro nocyate kila //
bodhasya rūpamātraṃ tu jñānaloko nirāmayam //
ānandaikarasaṃ nityaṃ śabdātitaṃ vadāmy aham //
nāham naiva na ca syād vaitad brahmabhāṣiṇaḥ //
idr̥k kvāyam avasthāyāṃ prāpnoti paramaṃ padam //
kuḥṣau tiṣṭhati yasyānnaṃ yogābhyāsenā jiryati //
kulāny uddharate 'py evaṃ daśa pūrvān daśāparān //
yogam abhyasyamānasya dhruvaḥ kaścīd upadravaḥ //
vidyā vā yadi vā 'vidyā śaraṇam tu janārdanam //
dakṣe śāstraṃ purā proktam āśramapratipādanam //
adhiyante tu ye viprās te yanty amaralokatām //
avamānena yo dadyād gṛhṇīyād vā pratigrahaṃ //
tāv ubhau narake magnau vasetāṃ śaradāṃ śatam //
praśnapūrvam tu yo dadyād brāhmaṇāya pratigrahaṃ //
sa pūrvam narakam yāti brāhmaṇas tad anantaram //
dānāni bahumānibhyo guṇavadbhyaḥ prayacchati //
sa tu pretya phalaṃ labdhvā putrapautraiḥ sahāśnute //
kṣāntiḥ spr̥hā dayā satyaṃ dānaṃ śīlaṃ tapaḥ śrutam //
etad aṣṭāṅgam uddiṣṭaṃ paramaṃ pātralakṣaṇam //
yogas tapo dayā dānaṃ dharmāḥ satyaṃ gṛhṇā damaḥ //
vidyā vinayam āstikyam etad brāhmaṇalakṣaṇam //
vasiṣṭhaḥ vaiśākhapaurṇamāsyāṃ tu brāhmaṇān sapta pañca vā //
kṣaudrayuktais tilaiḥ kṛṣṇair vācayed athavetaraiḥ //
prīyatāṃ dharmarājeti yad vā manasi vartate //
yāvaj jivakṛtaṃ pāpaṃ tatksaṇād eva naśyati //
saṃsāraviṣayāsaktāḥ brahmāham iti vādināḥ //
brahmakarmobhayabhraṣṭas taṃ tyajed antajaṃ yathā //

KŪRMAPURĀṆE API:

mūlaphalair vāpi yaḥ kuryān¹ nirdhano dvijaḥ //
tilodakais tarpayed vāpi² pitṛn snātvā samāhitaḥ //

1. The *Kūrma Purāṇa*, crit. ed. by A. Swarup Gupta, Varanasi, All-India Kashiraj Trust, II, 22, 86 ab: api mūlair phalair vāpi prakuryān.
2. *ibidem*, cd: vā.

HĀRITO 'PI:

api mūlaphalair vāpi tathāpy udakatarpaṇaiḥ //
avidyamāne kurvita na tu prāptaṁ vilaṅghayet //

VĀRĀHAḤ:

tatrāpy asāmarthyayutaḥ karāgrāgrasthitāms³ tilān /
praṇamya dvijavaryebhyo dadyād uddiśya vai pitṛn⁴ //
tilaiḥ saptāṣṭabhir vāpi samavetāṁ jalāñjalīn /
bhaktitaś ca⁵ samuddiśya pitṛn dadyāt samāhitāḥ⁶ //
yataḥ kutaścit samprāpya gobhyo vāpi gavādikam⁷ /
pitṛān uddiśya viprebhyo dadyāc chraddhāsamanvitaḥ //
sarvābhāve vanam gatvā kacchamūlapradarśakāḥ⁸ /
sūryādilokapālānām uccaś tat paṭhed budhaḥ⁹ //
trpyantu baktyā pitaro mayeto kṛtau bhujau¹⁰ vartmani mārutasya /
ity etat kathitaṁ sarvapitṛbhaktiparāyaṇaḥ //
yaḥ karoti kṛtaṁ tena śrāddham bhavati vai dvijaḥ /
parādhinaḥ pravāsiyo nirdhano vāpi mānavah //
manasā bhāvayuktena śrāddham dadyāt tilodakam / iti /

AFTER COLOPHON 1:

śubham astu śrīrāmāya namaḥ /
śrībhavānīśaṅkarābhyaṁ namaḥ /
saṁvat 1810 jyeṣṭhamāse śuklapakṣe pañca...

3. The *Varāha Mahāpurāṇa*, ed. with Introduction, Verse Index and detailed Contents in English and Sanskrit, by K.V. Sarma, New Delhi, Meharchand Lachhmandas, 1984, 13, 54b: karair gṛhyāsītāms.
4. *ibidem*, 54cd: dvijamukhyāya kasmaicid api dāsyati.
5. *ibidem*, 55c: bhaktinamnaḥ.
6. *ibidem*, 55d: yo 'smākaṁ sampradāsyati.
7. *ibidem*, 56b: gavāhnikam.
8. *ibidem*, 57b: kakṣamūla.
9. *ibidem*, 57d: idam uccaś paṭhiṣyati.
10. *ibidem*, 58d: mayaitau bhujau tatau.

APPENDIX B

INDEX OF VERSES

agamyāgamanāpeyapānaṁ III, 11.
aṅguṣṭhena pradeśinyā II, 16
atyantamalināḥ kāyo II, 7
atrātmavyatirekeṇa VII, 51
aduṣṭāṁ vinatāṁ bhāryāṁ IV, 16
adeyāni navānyāni III, 3
anāśrami na tiṣṭhet tu I, 9
anukūlakalatro yas IV, 4
anukūlā sadā hrṣṭā IV, 11
anukūlā dhy avāgduṣṭā IV, 3
anyad eva divā śaucam V, 11
abhiyogāt tathābhyāsāt VII, 6
abhyutthānam ihāgaccha III, 5
ardhaprasṭimātrā tu V, 7
aśaucād dhi varam bāhyaṁ V, 4
asnātvā cāpy ahutvā cān II, 47
asnātvā cāpy ahutvā cān VI, 8
asminn eva prayuñjāno II, 56
ātmacintāvinodena VII, 7
ātmano manasaś caiva VII, 14
āpatsv api na deyāni III, 18
āśrame tu yatir yasya VII, 44
itihāsapurāṇādyaḥ II, 52
iṣad dānāni cānyāni III, 6
uktaṁ karmakrameṇaiva I, 14
uktaṁ śaucam aśaucaṁ ca V, 1
udayāstamayaṁ yāvan II, 2
upanitasya doṣo 'sti I, 5
uṣaḥkāle tu samprāpte II, 6
uṣasy uṣasi yat snānaṁ II, 11
rtvik putro gurur bhrātā II, 21
eka eva hi bhuṅkte 'nnam II, 48
ekā liṅge gude tisro V, 5
ekāhāc chudhyate vipro VI, 6
eko bhikṣur yathoktas tu VII, 35

etāni nava karmāṇi III, 10
evaṁ saṁhataśaucānāṁ VI, 15
kanyādānaṁ vṛṣotsargo III, 14
kaśāya mohavikṣepa VII, 16
kimcic cānnaṁ yathāśakti III, 7
kuṭumbaiḥ pañcabhir VII, 17
klidyanti hi prasuptasya II, 8
gr̥havāsaḥ sukhārthāya IV, 6
gr̥hasthaśaucam ākhyātaṁ V, 6
gr̥hastho 'pi kriyāyukto II, 46
granthārthaṁ yo vijānāti VI, 4
caturṇāṁ sannikarṣeṇa VII, 22
caturthe ca tathā bhāge II, 36
caturthe 'hani kartavyam VI, 16
cāṇḍālapratyavasita IV, 20
jape home tathā dāne I, 10
jalaukā raktam ādatte IV, 9
jalaukāvat striyaḥ sarvāḥ IV, 8
jātamātraḥ śīśus tāvat I, 3
jīvaṁ eva sa śūdraḥ syān II, 18b
jñātir bandhujanāḥ kṣiṇas II, 29
tataś caiva svayaṁ tuṣṭaḥ VII, 9
tapojapaiḥ kṛṣibhūto VII, 40
tapodānā pamāne ca III, 13
tasmāt tyaktakaśāyeṇa VII, 28
tasmāt sarvaprayatnena II, 45
tyaktvā viṣayabhogāms ca VII, 21
trayāṇāṁ ānulomyaṁ hi I, 11
trayāṇāṁ āśramāṇāṁ tu II, 43
triguṇaṁ tu vanasthānāṁ V, 9
tridaṇḍivyapadeśena VII, 30
tridaṇḍena yatiś caiva I, 13
dakṣaśāstre purā proktam VII, 52
dayā lajjā kṣamā śrāddhā II, 50
daridraṁ vyādhitaṁ mūrkham IV, 17

dānañ ca vidhivad deyam VI, 14
 dānam pratigraho homaḥ VI, 13
 divasasyādyabhāge tu II, 4
 divasasyādyabhāge tu II, 24
 dinānāthaviśiṣṭebhyo II, 34
 duḥkhā hy anyā sadā khinnā IV, 7
 devakāryam tataḥ kṛtvā II, 22, a1
 devakāryāni pūrvāhṇe II, 22, a2
 devapitṛmanuṣyānām III, 9
 devaiś caiva manuṣyaiś ca II, 42
 dvividho brahmācārī tu I, 7
 dvaitam caiva tathādvaitam VII, 48
 dvaitapakṣāḥ samākhyātō VII, 50
 dharmapatnī samākhyātā IV, 15
 dhūrte vandini malle ca III, 16
 dhyānam śaucam tathā bhikṣā VII, 39
 dhyānayogapariśrāntam VII, 46
 na kleśena vinā dravyam III, 22
 nagaram hi na kartavyam VII, 36
 na ca padmāsanād yogo VII, 4
 na tac chreyo 'gnihotreṇa III, 30
 na dhyātavyam na vaktavyam VII, 33
 na maunamamtrakuhakair VII, 5
 navanavakavettāram III, 19
 navaitāni vikarmāni III, 12
 na sūtakam kadācit syād VI, 11
 na sthiram kṣaṇam apy ekam VII, 29
 nābhīm kaniṣṭāṅguṣṭhābhyām II, 17
 nāraṇyasevanād yogo VII, 3
 nāham naivānyasambandho VII, 49
 nityam naimittikam kāmyam II, 37
 nityābhyasanaśīlasya VII, 25
 nirujaś ca yuvā caiva VII, 41
 nirujaś ca yuvā caiva VII, 42
 naimittikāni kāmyāni II, 55
 nyāyāgatena dravyeṇa III, 24
 nyūnādhikam na kartavyam V, 13
 pañcame ca tathā bhāge II, 41
 patnimulam grham pumsām IV, 1
 pārvirājyam grhitvā ca VII, 34
 paurvāhnikam tu yat karma II, 23
 prakṣālya pādaḥ hastau ca II, 14
 pracchannāni navānyāni III, 2
 prathamā dharmapatnī syād IV, 14
 pradoṣapaścimau yāmau II, 54
 prahrṣṭamānasā nityam IV, 12
 prākāmye vartamānā tu IV, 2
 prāṇāyāmas tathā dhyānam VII, 2
 prātaḥsnānam praśamsanti II, 12
 prātar utthāya kartavyam II, 1
 prātar utthāya yo viprah II, 10
 balena pararāṣṭrāni VII, 18
 bahirmukhāni sarvāni VII, 19
 bahvarthe jīvyate kaiścit II, 33
 budhā hy ābharaṇam bhāram VII, 26
 brahmacaryam sadā rakṣed VII, 31
 brahmācārī grhasthaś ca I, 2
 bhakṣyābhakṣye tathā peye I, 4
 bharaṇam poṣyavargasya II, 30
 maraṇāntam tathā cānyad VI, 3
 malāpakarṣaṇam paścān II, 38
 mātā pitā gurur bhāryā II, 28
 mātāpitṛvihinaṇ tu III, 29
 mātāpitṛor gurau mitre III, 15
 mārjanam jalamadhye tu II, 39
 mūlaprāṇo bhavet skandhaḥ II, 44
 mṛte bhartari yā nārī IV, 18
 mṛdā jalena śuddhiḥ syān V, 10
 mekhalājīnadaṇḍaiś ca I, 12
 ya idam paṭhate bhaktyā VII, 53
 yajñakāle vivāhe ca VI, 18
 yathāivātmā paras tadvad III, 20
 yad dadāti viśiṣṭebhyo II, 35
 yad divā vihitam śaucam V, 12
 yad yad iṣṭatamam loke III, 31
 yan nāsti sarvalokasya VII, 23
 yaś cātmani rato nityam VII, 8
 yas tv ātmavyatirekeṇa VII, 11
 yasmin deṣe vased yogi VII, 47
 yaḥ svakarma parityajya II, 3
 yo grhasthāśramam āsthāya I, 8
 yo na sandhyām upāsita II, 18 a2
 rājartvigdikṣitānān ca VI, 5
 rājavārtā tathā teṣām VII, 37

lābhapūjānimittam hi VII, 38
 lālāsvedasamākīrṇaḥ II, 9
 liṅge 'py atra samākhyātā V, 8
 loko vaśikṛto yena VII, 1
 varṇānām ānulomyena VI, 17
 vasann āvasathe bhikṣur VII, 43
 vidhihine tathā pātre III, 27
 vibhāgaśilo yo nityam II, 49
 viśayāsaktacitto hi VII, 12
 viśayendriyasamyogam VII, 13
 vṛttihinam manah kṛtvā VII, 15
 vedasvikaraṇam pūrvam II, 26
 vedābhyāso hi viprānām II, 25
 vyasanapratikārāya III, 28
 vyasanāsaktacittasya VI, 10
 vyādhitasya kadaryasya VI, 9
 vyālagrāhi yathā vyālam IV, 19
 śiṣyo bhāryā śiṣur bhrātā IV, 13
 śudhyed vipro daśāhena VI, 7
 śaucam tu dvividham proktaṁ V, 3
 śauce yatnaḥ sadā kāryaḥ V, 2
 śrāvayitvā tv idam śāstram VII, 54
 ṣaṣṭhe ca saptame caiva II, 5
 samvibhāgam tataḥ kṛtvā II, 51
 samhatya tisṛbhiḥ pūrvam II, 15
 saṅkalpo 'dhyavasāyaś ca VII, 32
 sa jīvati ya evaiko II, 32
 sañcitam yad grhasthena VII, 45
 sattvokaṭaḥ suraḥ sarve VII, 27
 sadyaḥ śaucam tathaikāho VI, 2
 sandhyākarmāvasāne tu II, 20
 sandhyāyān ca prabhāte ca II, 18a1
 sandhyā snānam japo homaḥ III, 8
 sandhyāhino 'sucir nityam II, 19
 samam dviguṇasāhasram III, 25
 samam abrahmaṇe dānam III, 26
 samitpuṣpakuśādinām II, 27
 sarvatra madhyamau yāmau II, 57
 sarvabhāvavinirmuktaḥ VII, 20
 sarvaśāstrārthatattvajñāḥ I, 1
 savitā devatā yasyā II, 40
 sāmānyam yacitam nyāsa III, 17
 sārvaabhautikam annādyam II, 31
 sāsāṅkā ca bhaved bālye IV, 10
 sukham ca vāñchate sarvas III, 23
 sukham vā yadi vā duḥkham III, 21
 sudhā nava grhasthasya III, 1
 sudhāvastūni vakṣyāmi III, 4
 supto 'pi yogayuktaḥ syāj VII, 10
 sūtakam tu pravakṣyāmi VI, 1
 sūtake mṛtake caiva VI, 12
 snānād anantaram tāvad II, 13
 svayam vedyam hi tad brahma VII, 24
 svarge 'pi durlabham hy etad IV, 5
 svasthakāle tv idam sarvam VI, 19
 svikaroti yadā vedam I, 6
 homo bhojanakān caiva II, 53